

CAMPOMUSÆ,

OR THE  
FIELD-MUSINGS

OF

Captain GEORGE WITHER, touch-  
ing his Military Ingagement for the  
KING and PARLIAMENT,

THE

Justnesse of the same, and the present di-  
stractions of these Islands.

*DEUS dabit his quoque finem.*



L O N D O N,

Printed by R. Austin. 1643.

1076. d. 11



E/n

J-260.

M. Herbert

Janry. 1778.

Bo<sup>st</sup> of Mrs Isaac Herbert

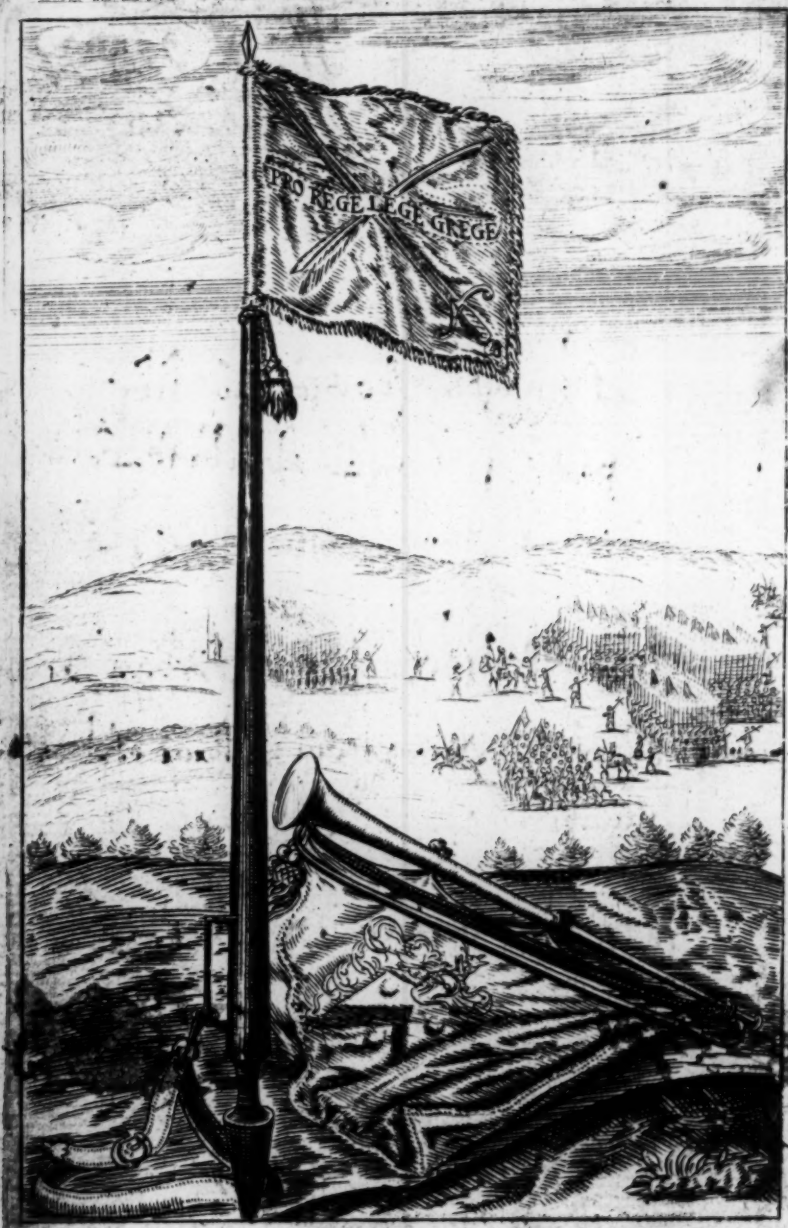
10 April 1795

Thomas Colles Esq<sup>r</sup> lib<sup>r</sup>  
B<sup>o</sup>ok y. bought at lib<sup>r</sup> of Sp<sup>er</sup>  
about June Anno Dom<sup>i</sup> 1725<sup>o</sup>

John Colles Esq<sup>r</sup> de S. M. P. born about  
beginning of October Anno Dom<sup>i</sup> William Sp<sup>er</sup>  
junior.



J. Colles Esq<sup>r</sup> de S. M. P. born 7<sup>o</sup> Oct 1725<sup>o</sup>



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L O N D O N,  
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To the ENGLISH.

**A**M not I now in *England*? Is not this  
 The *Thames*? Is not that *London*? Sure it is.  
 Me thinks that vast, and ancient structure, there,  
 Looks just like *Pauls*, and that like *Westminster*.  
 Loe, you is *High-gate*, you is *Hamsted-mill*.  
 There *Bansted-downes*, there *Kent*, there *Shooters-hill*.  
 This doubtlesse is that *Countrey*: but why then,  
 Are here now living so few *English-men*?  
 Are all those *English-men* which now I see?  
 All true-bred *English-men*? the *Devill* they be.  
 Indeed I finde there are a few among them;  
 And, for their sakes, I will not so much wrong them  
 To say, that *Land* hath none, within whose veins,  
 The blood of our old *Worthies*, yet, remains.  
 But, out of question, if the greatest part  
 Were not a mungrell brood, and without heart,  
 They could not lie so tamely in their beds,  
 And see what *Plagues* their *Countrey* over-spreads;  
 Yea, seem content, to be enslav'd to *slaves*,  
 And, carry guilt, and curses to their graves.  
 Perhaps they are asleep. Ho! *Englishmen*!  
 Awake, and be your selves, yet, once agen.  
 Heark, how the *Trumpet* sounds! heark how the *Drum*  
 Beats up, and calls in *English*, Come, Come, Come!  
 Heark! how the ghosts, of your poore *Brethren*, slaine  
 And massacred in *Ireland*, doe complaine!  
 And call for vengeance! heark! how loud they cry,  
 And threaten, if you passe their murders, by!  
 Heark; how the countrey, round about you, mournes!  
 See, in how many parts, it flames, and burnes!  
 Marke; what a delolation, in one yeare,  
 Is broken in among us! and, how neare  
 Our just and everlasting ruine drawes  
 If we become no warmer in this *Cause*!  
 And, that, your cooled zeale, may re-inflame,  
 Take up these *Papers*, and new light the same.





To his EXCELLENCE the Earle  
of ESSEX, Lord Generall of the Army  
raised for defence of the KING,  
Parliament, and Kingdome.



SIR,

**U**Ntill my Troupe was disabled, I served faithfully  
with my SWORD, under your Command (an  
eye-witnesse of your noble Patience, Constancy and Va-  
lour) and shall againe when my Troupe is recruited: In  
the meane time, being ingaged thereto (by that emble-  
maticall device which I beare in my Cornet) I have  
endeavoured to be serviceable with my PEN, that I  
might imploy every faculty which God hath given me  
for the King and Parliament, to whom I am obliged by  
a double duty: and (I hope) not impertinently to the  
glory of the Almighty: who, when most honourable  
teachers are not regarded, sends men to learn of Pis-  
mires and despicable creatures; and, who for that  
cause, is now pleased to make use of such a Vanity as I  
am: and (it may be) shall by this Engine, more  
strengthen your Army, then a full Regiment of horse.

I have not here prefixed your Name, or tendred  
this to your perusall, meerly for a private advantage:  
for, what can I hope to obtain, who am but Terræ filius,  
a child of contempt? and, whose best endeavours have  
beeze hitherto, in outward respects, (for upon other



considerations, I have no reason to complaine) rather  
mischievous, then profitable unto him.

Neither presume I to add any thing hereby to your  
Honour (that being farre above the deficiency needing  
such meane Additions) but, I being yet within the list  
of your Army, it seems reasonable, that some Account  
should be given of the time spent during my absence  
from it: and I, having no better fruit ripe, thus, to  
present this, held it the duty, SIR, of

YOUR EXCELLENCIES

most humble Servant,

Geo. Wither.

CAMPOMUSE,

OR,

The FIELD-MUSINGS of Captaine  
GEORGE WITHER.

The Contents.



*A Question presuppos'd, the Muse  
Replyeth, and her freedome shewes :  
Tels with what heart, with what intent,  
This Warre her POET under-went.  
Averros that Reason and the Lawes  
Will justifie him in his Cause :  
The publike woe, she doth expresse ;  
Lamenteth, and implores redresse :  
Fights Combats with Delusive-Reason,  
Her Partie to acquit from Treason ;  
Their hearts, encourageth to doe,  
What, GOD, and Nature, calls them to.  
And many matters, here, and there,  
Inserteth, which we touch not here.  
Then, mentioneth a Voice of P E A C E  
That she hath heard ; and, there doth cease ;  
Intending, ere She will proceed,  
To make some proofe, how this may speed.*

**Y**ES ; now I'll write againe, and neither care  
Though nor *Apollo* aid me, nor the *NINE* :  
Nor whether *Mars* or *Mercury* appeare  
Crosse ; or in *Sextile*, *Quadrine*, or in *Trine*.  
Nor carefull am I, whether *HEE*, or *SHEE*,  
Be pleased or displeased with my *Muse* :  
For, none to sooth or vexe, my *Musings* be :  
But, now I write, because I cannot chuse.

To answer each man curious expectation  
 Who asks why *thus* I said, why *this* I do ;  
 Is not the scope of my determination,  
 Though somewhat here conduces thereunto.

The *Sword* hath had his turne, and now the *Pen*  
 Advanced is to play her part agen.

The naked *SVVORD* and *PEN* my *Cornet* beares ;  
*Pro REGE, LEGE, GREG* thereupon  
 To be my *Motto* for the *Field*, it weares ;  
 And shewes for whom this *Warfare* we begun.  
 But, *Rymes* and *Reason* growing out of date,  
 And *Pens* (lesse modest now then heretofore)  
 Such lies and railings have divulg'd of late,  
 That I once thought to touch my *Pen* no more.  
 Besides (with griefe) I have observ'd, in those  
 Whose judgements have most need of Reformation,  
 That there is left no pow'r in *Verse* or *Prose*,  
 To make them wise, or move to reformation.

For *Wisedomes* Charmes, and *Reasons* best conclusions,

Beget but *Furies*, and inlarge *Confusions*.

Yet since my musings when I shall be dead,  
 (And lie unactive in a loanly roome)  
 May peradventure to good use be read,  
 By men reserv'd for better times to come :  
 And, since it will not onely be an ease  
 To mine owne heart my numerous thoughts to vent,  
 But also may some honest Readers please,  
 Ev'n in these times of gen'rall discontent.

Yea, lest malignant c nsures passed on

My late ingagement for the publike peace,

Should (if I silent to my grave had gone)

Have caused *false-opinion* to increase,

My *Per* I re-assum'd, in hope, to shew

My *practice* never prov'd my words untrue.

My *Pen* I re-assum'd ; and (full of matter)

Sate downe to write : but, ere I ought exprest,



# CAMPO-MVSAE.

The Trumpet sounding, all my thoughts did scatter,  
And gave me, since that houre, but little rest.  
Destructive times, distractiue muzings yeeld,  
Expect not therefore method now of me,  
But such, as fits *Minerva* in the *Field*,  
Where Interruptions and Confusions be.  
Like or dislike, I somewhat now shall say,  
Which must be heard ; and heard to purpose too :  
At least in gaining heed, or making way  
For what (if need require) is yet to do.

When *sin* and self-conceit befools the *wise*,

They must be taught, by those, whom they despise.

For, let not these *Field-muzings* be suppos'd  
The fruitlesse flashings of a *Giddie-wit*,  
Because in *measur'd-words* they are compos'd,  
Which many judge for serious works unfit :  
Nor let them counted be a sleight invention,  
Though, *souldier-like*, blunt complements I use,  
That I may draw those fools to give attention,  
Who will not els, perhaps, regard my *Muse*.  
He that hath matter, which concerns the King,  
Comes not, and ringles at the doore, with feare;  
But knocks, untill he makes the Pallace ring,  
And spurns it open, if they will not heare :

Ev'n so do I ; and think I have done well

To make my language like the tale I tell.

If I shall mention what some would not hear,  
The fault's not mine : for, if men madly do,  
I am a thing, which, once in twenty year,  
Shall seem, to be a kind of mad man too.  
And though, mean-while, my Calling I pursue,  
(Seeming to heed the times as they do me)  
Yet, I am alwayes mindfull of my kue,  
And act my part when I my turne shall see.  
One while I chide ; sometimes faire words I give,  
To praise men into what I saie would have them :

And

And, when those Favours I misplac'd perceive,  
I call them back, and am asham'd I gave them.

When thus I faile, my *Fancie* prompts me then;

But, now, another *Spirit* guides my Pen.

I will not blame the *Times*, though bad they be,

Nor to the jeering world bemoane my Lot :

For, to these dayes my God appointed me,

And guards me so, that mischief hurts me not.

My *Birth* I had in blest *ELIZ A'S* reigne :

To *JAMES*, I blaz'd the sins of wanton Peace,

For those rewards which *Truth* will ever gaine,

Where *Nobles* rise by *Picties* decrease. (ing neare,

To *CHARLES*, I shew'd what *Plagues* were draw-

And, saw them come, ere I belcefe could gaine.

And, when they came, I saw the chiefest care

Was, how each Foole his Bable might obtaine.

For, warnings are on wilfull sinners lost,

Till honour, pleasure, life and soule it cost.

*SIN* not repented, (but augmented rather)

The Violl, poured forth, began to spread :

The spreading mischief still more strength did gather,

And, every day new *Plagues* the poison bred.

*Divisions* then arose, which did increase,

And, into *Sub-divisions* branch about,

Which overthrew the Pillars of our Peace,

And drove good *Order*, *Law*, and *Iustice* out.

These Evils, with my Pen, I long withstood,

And, bold reproofes in *Tyrants* faces threw :

But, when I saw my Pen could doe no good,

With other *Patriots* my *Sword* I drew :

For, who that weares a *Sword* needs feare to draw,

To save the *King*, the *People*, and the *Law*?

I drew it not in rage, or private hate,

Or to ineroach on *Prince* or *Peoples-right*,

Or to recrute a ruined estate;

But, that both *Prince* and *People*, guard it might.

# CAMPOMVSE.

2

I was not arm'd to violate the Crowne,  
Or please the fancies of a fickle braine,  
To set one up, and pull another downe,  
Or Schisme, or Superstition to maintaine:  
But, fought our *Fathers* honour to defend;  
Our *Mother*, from his jealous rage to save;  
To bring their base abusers to that end,  
Which *Traitorous-flatterers* deserve to have:

And, he that armes himselfe, to this intent,  
Shall ne're be *shamed*, though he may be *shant*.

care,  
raw

I therefore boldly marched to the *Field*,  
Not unresolv'd, or stag'ring in the Cause.  
I made my *Pray'rs* my shot, *Firm-faith* my shield;  
My Breast-works are *Good-Conscience*, and the *Laws*.  
I stood not off, when I was called on,  
To mark what *Peeres* or *Commons* led the way;  
To thinke I might be *made*, or quite *undone*,  
Or whether side was like to get the day.  
But, of the Publike Ruine was my feare;  
Or, of those *Plagues* for which the *Sword* makes roome;  
And, of the barbarousnesse, which every where  
Is like to follow, where his followers come.

And could have wish'd it had as easie bin

To drive out mischjeses, as to let them in.

The cure propos'd, though very sharp it be,  
And threatens losse of members, and of blood;  
Before it was adventur'd on by me,

Appeared needfull for the *Common-good*.

According to my Fortune, and my Place,

I therefore further'd it; not discontent,

Though others had the publike thank and grace;

For that, which I in private did invent.

Where I then liv'd, I was the first of those

Who did contribute to my *Countrie's* aid;

And (though it may be censur'd by her Foes

An evill signe) I joy to heare it said

I

That

# CAMP O-MVSÆ.

That, in those parts, I was the first of all,  
 To whom, a totall Plunder did befall.  
 And sure it was for good it so befall:  
 For, he that is introwled for the *Wars*  
 Shall never prosecute that *Calling* well  
 If he intangled be with other Cares.  
 Affaires of Peace effeminate the minde:  
 A Barne well filled, and a House well fraught,  
 Are not with ease, for povertie resign'd,  
 Till they from us, or we from them, are caught.  
 For, who those things can willingly forsake,  
 Of which, he feesles, he may have daily need?  
 Who can in wants and wounds, himselfe betake,  
 That may at home, with ease, on plenties feed?  
 Or, who can fight, that's clog'd with Carts and *Ploughs*,  
 Books, Household stuffe, Teems, Oxen, Sheepe and Cows?  
 Such things as these did ne're affect me much,  
 But for their sakes, of whom I must have care:  
 Nor did their losse my heart so nearly touch,  
 As their neglects, who thereof Cauters were:  
 For, if my Counsels had been duly heeded,  
 And my *Presages* timely been beleev'd,  
 The Rage of War had not so far proceeded,  
 As me to Rob, and others to have griev'd:  
 Yea, had the *Castle* (to my care committed,  
 Without supply of mony, meat, or Men,  
 Save my halfe Troope) been well and timely fitted  
 With what was needfull, and long sought, ere then,  
 I should not sure, from thence, have called bin,  
 To let the Kingdomes foes come safely in.  
 Nor to their dammage, or their detriment,  
 Who me to that command had freely chose,  
 Had I unto another place been sent,  
 Exposing them, unarmed, to their foes:  
 Nor (when a Ground work I had also laid,  
 Which had, not onely, probably secur'd

Those

# CAMPO-MVSE.

7

Those parts, from that whereof they were afraid,  
 But, also, to the bordering *Shires* assur'd  
 Good likelihoods of safety) should my Care  
 And Propositions have been quite neglected,  
 By those, to whom they first propos'd were;  
 If they, the *Cause*, or *Me*, had well affected;  
 Nor had so ill (thereby) our *Party* sped,  
 Nor had our Foes, by that means, gather'd head.  
 Nay, if an *Envie* of the place I had,  
 Or, some designe of theirs who brake their Trust,  
 Had not the way for my removall made  
 To let in mischief, at a nick so just,  
 So many had not mustred been, so soon,  
 (Of my Malignant Neighbours in that *Shire*)  
 To force my House; my Goods to seize upon,  
 And, shew such malice, and such fury, there.  
 Nor had I met affronts, in other kinds,  
 As I have done; but that, among us, be  
 Some, that do walk our wayes, with other minds,  
 VVith other hopes, and purposes, then we:  
 But, let them take their course, my Course is weigh'd;  
 And, VVords nor Deeds, shall make my heart afraid.  
 VVhat I resolv'd on, hath had firme foundations,  
 Not laid in sands, nor built upon with sticks,  
 Nor garnished with vaine imaginations,  
 Or kept repair'd with fallacies and tricks.  
 I was not frighted by the *Proclamations*,  
 Penn'd by abusers of the *Royall-Name*:  
 Nor startled by those tedious *Declarations*,  
 VVhich with more *Wit* then *Truth*, full fraughted came.  
 I knew how *Lawyers* and *Divines* had cheated  
 The VVorld, ere then; and when the *holy-Text*,  
 Or *Lawes*, were misappl'd or misrepeated,  
 Or, with false Comments, wrested, or perplext.  
 And, falshood moves not me, although it brings  
 The Votes of *Doctors*, and the threats of *Kings*.

My



My heart, the storms of danger did not shake,  
 Faire promises (which have so many caught)  
 On me, the least impression could not make,  
 Though where I serve, I scarce worth heed am thought.  
 Nor was I moved much to see, that some  
 (VVho *Stars* appear'd) in their first Love did faile:  
 Because I knew the time was fully come,  
 VVhich tries our firmnesse by the *Dragons-taile*.  
 Nor start I at their Censures, who have said,  
 That, what I counsel'd, I have left undone;  
 That, from my owne *Predictions* I have straid;  
 And made them erre, if they amisse have gone.

For, they that have mistaken *Truth-Divine*,  
 And, wrest *Gods* VVord, may soone misconstrue mine.  
 To say in *Words*, that so, or so, I meant,  
 I thought not halfe so pow'rfull as to show  
 By active proofs the truth of my intent,  
 And teach by *Deeds*, which way men ought to go.  
 When therefore that great COUNSELL call'd for aid,  
 (VVith whom the *King-ship* alwayes doth reside,  
 In whose Commands, the *Kings* are best obey'd,  
 From whom, the *King* cannot himselfe divide)  
 To serve the *King* and Parliament, I came  
 So loyally, that, if it *Treason* be,  
 I will not ask a pardon for the same:  
 Nor thank him for it, who shall give it me:

But laugh at him, who should that Trifle bring,  
 Disdaine to live; and die, and be a *King*.  
 For, no man honours; no man loveth more  
 The *Soveraigne-Person*, then I did, and do.  
 For him, I therefore feared, before,  
 VVhat *Ill-advisers* now have brought him to.  
 I told him when he was but newly crown'd,  
 (As plainly as my *Warrant* gave me leave)  
 Those things, which *He*, and *We*, too true have found;  
 Yet, still, misinformations Him deceive.

Yea,

# CAMPO-MVSÆ.

5

Yea, though the stile of *Rebell* now I beare,  
My *Prayers* for him, have before the LORD  
Stood *eighteen years* ; and, yet before him are,  
(To testifie my love) upon \* *Record*,

\* *Brit. Remb.*

And all his *Captains, Arms and Armies* too  
Secure him not, as those my *Prayers* doe.

*Cant. I.*

That which I pray'd for then, and pray for yet,  
I fight for now : Because, I held this, ever,  
That, whatsoe're to pray for should be fit,  
For that, we are obliged to endeavour.

I know, that by *Allegiance*, I am bound  
To what essentially thereto pertaines ;  
Not to bare Complements, or to the sound,  
Which of that *Duty*, lying flattery faignes ;  
Much lesse, to those which totally destroyes  
This *Virtues* essence ; and, whereby, the *King*  
Our loyalty against himselfe employes,  
And to destruction, his owne *House* may bring.

Such mischeeves, therefore, that I might prevent,  
I sided, for *Him*, with his *Parliament*.

Thereby to serve two *Masters* I assaid,  
Till I by their *Divisions* was undone :  
And saw three *Kingdomes* by some Acts ill plaid,  
In danger, to be neither two nor one.

I sided not, but as a *Stander-by*,  
Who hath two friends at odds, and loving either,  
Feares that in *one*, the losse of *both* may lye,  
And (in those two) of all his joyes together.  
If either I oppose, I doe it more

To save then wound : and to prevent that blow  
Which, he that gave it, in his heart had bore,  
If through that other, we had let it goe.

And, he that thinks his dutie doth him wrong,  
May finde a *Friend*, but shall not keep him long.

I moved not thus far, but by Command  
Of *Soveraigne-Pow'r*, whereto if it be *Treason*

To

ght.

mine.

aid,

d;

Yea,

To yeeld Obedience, we must understand,  
 They Trayters are, who walk by *Law* and *Reason*.  
 The *Soveraigne-Person* may command that thing  
 For which, the *Soveraigne-Pow'r*, if I shall doe it,  
 Me to the Gallowes for my paines, may bring,  
 And, hang me, with my Pardon, when I show it.  
 Because, when *Soveraigne-Pow'r* doth ought command,  
 Therein, the *Soveraigne-Person* is contain'd  
 So fully, that by *Law*, no deed can stand  
 In opposition thereunto, maintain'd.

And, he by whom this *Truth* is not beleev'd,  
 Is taught by *Fooles*, or else by *Knaves* deceiv'd.

Nor *King* nor *Parliament* doe I affect  
 For private ends : nor did they e're bestow  
 On me, the least appearance of respect  
 More then what they to all men use to show :  
 Nor can I hope that what I doe or write  
 (Till men grow better) an effect shall bring  
 Sufficient to defend me from despight  
 Though favour'd, both by *Parliament* and *King* :  
 How then, or by what bait have I beene caught  
 That I for *Balams* wages have been said  
 To contradict the \* *Messages* I brought ?  
 And, from my owne good Counsels to have straid ?

\* *Brit. Re-  
memb.*

Or who can say, whose tongue it shall become,  
 That, my *Allegiance*, I have swerv'd from ?  
 As elsewhere I have writ, so write I here,  
 No hand against the *King*: that is, no hand  
 We should against his *Royall-Person* reate,  
 Though he injoynd a tyrannous command.  
 Nor should a *private-man*, or *private-pow'r*  
 Take armes against him, though he should intend  
 Them, in their innocencie to devoure,  
 Not, meerly, their owne persons to defend.  
 For, should each petty member of a State,  
 Be armed at his pleasure, for Offence,

Their



Their breaches of the peace, would ruinate  
*Themselves*, the whole *Republicke*, and the *Prince*.

And, should a *King* from violence, not be free,  
 Till God shall strike ; none so unsafe as he.

Yet, when by wicked Counsellers misled,  
 A *King*, shall his whole Kingdome so oppresse,

That, he, therewith appears indangered ;

Me thinks, it were a Tenent reasonlesse,

To say, there were not in a *Parliament*

Such, as is our ( or if no such we had )

No power in his Liege-people to prevent

The hazard of a consequence, so bad :

Or, that they might not lay upon their King

A charitable, and restraining-hand,

To stop him from pursuing that rash thing,

Which might undoe himself, and all the Land :

Or, that there were not nat'rally a right

In *Them*, against his will, for *Him*, to fight.

When by the fawnings of some cunning-whore,

A nat'rall-Father shall be so misled,

As that he beats his children out of doore,

And, causelesse drives their mother from his bed,

Beleeving they are bastards, the unchaste ;

And, fir'd with jealousies, attempteth further,

To burne his house, to lay his dwellings waste,

And, with his family, himself to murder :

As, then, that *Family*, with an intent,

Him, from his ill-advisers, to withdraw,

( And his, and their destruction, to prevent )

May lay restraining hands, by Natures law,

On such a father, and yet therein be

Preserv'd from breach of household-duties, free.

So, when the *Father* of our *Countrey*, shall

By Flatteries, be drawn to such a course,

As may produce his owne and kingdomes fall,

Vnlesse we intervene, by timely force ;

And, when, so loyally, the same is done,  
 That, to our utmost powers, we still assay  
 Not how to save his life, and rights, alone,  
 But, how his honour, too, preserve we may :  
 The Laws of *God*, of *Nature*, and of *Reason*,  
 Will, doubtlesse, warrant it, in their despight  
 Who brand it with *Rebellion*, and with *Treason*;  
 By shamefull Termes, from lawfull deeds, to fright ;

Else, cut-throat *Parasites*, are onely they

Whom for the truest *Liege-men*, count we may.

That, we have thus ingenuously proceeded,  
 Nor waging war, nor our distrusts revealing,  
 Till our affaires those actions highly needed,  
 (And, made each Grievance fully ripe for telling)  
 Our consciences assure us ; though the slanders  
 Of our Opposers, have our Truths belid,  
 And led the people through those dark *Meanders*,  
 Which our faire dealings, and their frauds, may hide.  
 And, therefore, should the *King*, by wilfull stay  
 Among that crue, miscarry in the fight,  
 (Which to prevent, we still shall watch and pray)  
 Upon our heads, the blame should not alight ;

For, who that woes the Plague, hath health assur'd ?

Or, who can save, what will not be secur'd ?

I came (as I professe) with single heart,  
 To stay the mischief, which I saw begun ;  
 And, entred, with my *Sword*, to act that part,  
 Which, without blame, I knew not how to shun.  
 For, when God calls for *blood*, and will not heare  
 Our pray'rs, untill (his Justice to appease)  
 Those *Beasts* among us sacrificed are,  
 Whose life prolong'd, prolongeth our disease ;  
 'Tis time we should observe, that we, like *Saul*,  
 Those Flockes, and those *Amalakites*, have spar'd,  
 Whose preservation may become our Fall ;  
 If his commands, no better we regard.

'Tis time, thought I, that in the gap we stand,  
 To stop the breach, that else will drown the land,  
 The *Red-Horse* then appear'd; and thereupon  
 That *Rider* forth advanc'd; at whose command  
 Those bloody executions must be done,  
 Which both defile; and purge a sinfull Land.  
 A mixed multitude made up our *Traine*,  
 Which God, for divers ends together brought;  
 Some, to avenge his cause; some, to be slain;  
 Some, that Repentance in them might be wrought.  
 Our Army being rais'd, the *Trumpet* sounds;  
 The *Colours* are display'd, the *Drums* doe beat:  
 To make a passage, thorow blood and wounds.  
 For *Iustice*, *Truth*, and *Peace*, we forward set.

And, whilst we marcht, my heart, with thoughts con-  
 Was over-fill'd; and thus I sadly mus'd.                      fus'd,  
 Those dreadfull Tragedies, must I, O LORD!  
 Must I, not onely now survive to see;  
 Which were so long time fear'd, and so abhorr'd?  
 But live, in them, an Actor too, to be?  
 Is that abused *Peace* which we enjoy'd,  
 So many yeeres (whilst ev'ry other *State*  
 Was plagu'd with war, and some nigh quite destroy'd)  
 In these our *Islands*, now, growne out of date?  
 Have we prolong'd Repentance, till the Flame  
 Which from the neighb'ring Countries did appeare  
 (Like *Beacons*, giving warning of the same)  
 Spreads, and devoures, with no lesse fury, here?  
 And is the time now come, in which this *Nation*  
 Must pledge them, in thy cup of indignation?  
 Who did so much as dreame, some yeeres agoe,  
 To see the Devil so, prevailing here,  
 To conjure up to ev'ry man, a Foe,  
 Among those Friends, that in his bosome were?  
 Who thought, to see so many brothers rage  
 Against each other? Fathers without griefe,

To ruinate the Pillars of their age ?

To many sonnes, to seeke their fathers life ?

Who could have, then, beleev'd this ; that, friends,  
Familiars, neighbours, kinsmen, mothers, daughters,  
Should have, so madly, sought each others ends ?

And mention, without teares, their wounds & slaughters ?

And, finde this hellish poyson, to be shed

Almost in ev'ry village, house, and bed ?

Who did suspect, that men who dote on wealth,

And make a *God* of Pleasure and of Ease ?

Esteeming highly, safety, limbs, and health ;

Should madly foole away their part of these ?

And side, and quarrell so, about those things

Which most of them, regarded not a whit ?

For, what their duties were to *God*, or *Kings*,

Or *Common-Wealth*, it troubled not their wit.

Nor doth it now, if their discourse and life,

May shew what Conscience of such things they make :

And, from this observation, I, with griefe,

Infallibly, may this Conclusion take ;

That nothing else, this mischief did begin,

But, universall ripenessse of our sin.

How could there else, so scone, so many be

So hardned in the cruelties of war ?

And, multitudes so forward, as we see,

For Rob'ries, Rapes and Murthers, as they are ?

Who did a while agoe, suspect he had

Acquaintance, neighbours, household servants too,

So wicked, so malicious, and so bad,

To put in act, what now we see them doe ?

*War* hath occasion given, to disclose

What ev'ry man affects. And, ev'ry one,

As opportunity he gaineth, shewes

What things his heart is truly set upon.

Oh ! if *Wars* entrance with such guilt begins,

Before it ends, how great will be our sins ?

Observe

Observe, and credit this which now I say,  
 (Though I perhaps not worth regard may seeme)  
 Lest you repent it else another day,  
 And, finde too late, my words were worth esteeme.  
 If *Peace* we seeke not, and pursue it too,  
 Before there be too great an obduration,  
 Ere long, so hardned men in sin will grow,  
 That on his neighbour, none will have compassion,  
 But, ev'ry one, according to his powre,  
 Shall onely labour his owne *Will* to gaine;  
 And shall corrupt each other, and devoure:  
 Till wealth, nor wit, nor honesty remaine.

Nor ought, but such a raskall Generation,  
 As merits Gods, and good mens execration.  
 How happy had we been, if we had fear'd  
 Before these feares had ceaz'd us? and how blest?  
 Had we with penitence those warnings heard  
 Which notice gave, of this unwelcome ghueft?  
 But, now the *Breach* is made; the Floods break in,  
 And, we with miseries, are overflowne.  
 We shall be losers, though the day we win.  
 When spoiles we take, the losse will be our owne.  
 Because, from forraigne foes, we fear'd no harme,  
 God, for our sins, hath rais'd us foes at home.  
 Our selves, against our selves, we strongly arme;  
 And slaughterers, of each other, are become.

An universall Ruine is begun;  
 And, he that was most rich, is most undone.  
 Behold, the *Plough*, by whom we are all fed,  
 Is throwne into the ditch: Our *Herd*s decay:  
 Our *Shepheards* and our *Husbandmen*, are fled:  
*Artificers*, may shut up shop, and play.  
 The *Labourer*, must either starve, or fight;  
 The *Goeman*, must a *Swordman*, learne to be;  
 Nor *Magistrate*, nor *Lawes*, can doe us right;  
 The *Creditor*, and *Debtor*, may agree.



The *Glutton*, must be glad of homely fare ;  
 The *Drunkard*, must drink water, or be drie ;  
 Old lowlie rags, *Pride*, must be faine to weare ;  
 Our idle Dames, in vaine, for bread shall crie.

And, they who late, in finest linnen lay,  
 Shall scarce have leave, to lodge in straw, and hay.  
 How are our goodly buildings overthrowne !  
 How are our pleasant arbours hackt, and hew'd !  
 How bare and rude, are those neat places growne,  
 Where fruitfull Orchards, and fair Groves, we view'd !  
 Through Walks and Fields, which I have visited  
 With peacefull Mates, and free from fear of harmes ;  
 Yea, there, where oft *Fair-Ladies* I have led,  
 I now lead on, a *Troupe* of men in Armes.  
 In Medowes, where our sports were wont to be,  
 ( And, where we playing wantonly have laine )  
 Men sprawling in their blood, we now doe see ;  
 Grim postures, of the dying, and the slaine.

And where sweet musique hath refresh't the eare,  
 Sad groanes, of ghosts departing, now we heare.  
 In ev'rie Field, in ev'rie Lane, and Streer,  
 In ev'rie House, (almost in ev'rie place )  
 With Cries, and Teares, and Loud-complaints we meet :  
 And, each one thinks his own, the saddest case.  
 But, what are private Losses, while we view  
 Three famous *Kingdoms*, wofully expos'd  
 To miserable Ruine, and so few,  
 Lament that plague, wherewith we are inclos'd ?  
 My self, and my estate, I shall contemne,  
 Till we, in freedome, sing our *Syon-Songs* ;  
 Till we have peace, in our *Ierusalem* ;  
 And *Church*, and *State*, have what to them belongs.

For, what to these, are Oxen, Sheep, and Kine ?  
 Or, any losse, that is but your, or mine ?  
 But how should we have Peace, or Consolation ?  
 Whence can it come ? whilst, each of us neglects

The meanes, of such a blessed expectation?  
 And from bad Causes, looks for good effects?  
 Who yet repents? who, all alone, bewailes  
 His private sins? Or, since this Tempest rose,  
 Hath taken down, one furlow of his proud sailes,  
 That we the publike Vessell might not lose?  
 Few of us, yet, have truely laid aside

Our Self-conceit, our Envies, or our Spleene,  
 Our Avarice, our Wilfulness, or Pride,  
 And doubtlesse, whilst among us, these are seene,

In vaine, we hope, our miseries will cease;

In vaine, we, look for *Comfort, Truth, or Peace.*

Give me, Oh God! give me those moving teares,  
 Those deep-set sighes, and those prevailing groanes,  
 Which may have powre to pierce through all the Spheres,  
 And fetch downe Pitié, for distressed-ones.

Give me enough for one, that would deplore  
 The sins of three great *Nations*; and, lament  
 For his own share, a little world-full more,  
 Which he, too long, deferred to repent.

Give me those Teares that acceptable be;

Such, as on *Syons* evil day were shed;

Such, as in bottles are preserv'd by thee;

Such, as were dropt, when *Lazarus* was dead;

Such, as if Teares might so much virtue have,

May three great Kingdoms, from destruction save.

Help us to that *Peace-Offring*, whence, may fume

Into thy nostrils, that sweet-smelling savour,

Whereby, thy Majestie may re-assume

These *Kingdoms*, once again, into thy favour.

With holy *Charmes*, thou hast delighted bin;

For, when in mournfull *El-gies*, to thee

The Son of *Iesse* did bewaile his sin,

From all his guilt, thy grace did set him free.

Why may not, then, to me, for whose example

Thy *Spirit* hath his piety recorded,

( Having within my heart, thy *Inner-Temple* )  
 Compos'd a *Song*, like mercie be afforded ?  
 In hope it shall, to thee, O *Gracious-God* !  
 My Spirit, groaneth forth this mournfull Ode.

*Alas ! how darke some be !*  
*How gloomy, and how dim !*  
 Thy Privie-lodgings, *LO RD*, in me,  
*Which, Ioy was wont to trim ?*  
*What Ghosts are they that haunt,*  
*The Chambers of my breast !*  
 And, when I sleep, or comfort want,  
*Will give my heart no rest ?*  
*Me thinks, the sound of groans,*  
*Are ever in mine care.*  
 Deepe-graves, Deaths-heads, and Charnel-bones  
*Before me, still appear.*  
*And, when asleep I fall,*  
*In hope to finde some ease,*  
 My dreames, to me, are worst of all,  
*And fright me, more then these.*  
*Ah me ! Why was I borne*  
*So late ? or Why soone ?*  
 To see so bright, so cleare a Morne,  
*So black an Afternoone ?*  
*What in my youth I fear'd,*  
*What was long since foretold,*  
 And, oft with scornes, and sleightrings heard,  
*Fulfil'd, I now behold.*  
 The *Queene* of *Europes* Iles,  
 The *Princesse* of her Lands,  
 ( Late happy, in thy loving smiles )  
*Now, neer to ruine stands.*  
*For, by their Crying-sins,*  
 Prince, Peers, and People too,  
 Have brought their feet into those Gins,  
*Which no man can undoe.*



Our Cunningst-wits have tride  
 To help untwist the Snare;  
 But, when they thought the cords would slide,  
 They more insnarled were:  
 And, since it is not words,  
 That can our Peace restore,  
 We now betake us to our Swords,  
 And make the mi<sup>ch</sup>ief more.  
 How great is our distresse!  
 How grievous is our sin!  
 That eve'ry thing doth more increase  
 The Plague, that We are in!  
 There is yet, LORD, in thee,  
 A means of ease and aid,  
 Whereby, we sav'd from that might be,  
 Whereof, we are afraid.  
 O God! thy helpe command;  
 ( For humane helps are vaine )  
 And, in compassion to this Land,  
 Returne thou, once again.  
 And, if so much regard,  
 May to my suit be shovne,  
 Let me behold this Tempest clear'd,  
 Before my Sun go down.

O LORD! return with mercy to these Lands;  
 Give not thy Glory over to the Foe.  
 Leave not thy Churches, in their bloodie hands,  
 Who seek, in this, thy Kingdoms overthrow.  
 Returne, before our Spoilers, hand have laid  
 On ev'ry pleasant, ev'ry pretious thing:  
 Before the Lyons on thy Lambs have preyd;  
 Before they shall thy Flocks to ruine bring.  
 Before our habitations do appeare  
 Like heaps of Rubbish, or the ploughed earth:  
 Before our pleasant fields, and gardens, are  
 Like Fornace-Fels; or, Highlands in the North.

And

And, e're our palaces, late neat and trim,  
 Are made the walks, and haunts, of *Zim* and *Iim*.  
 Once more ! once more, oh *G O D* ! in mercie heare  
 These miserable *Pleas*, of whose neare fall,  
 Their neighb'ring Foes in expectation are,  
 And, to behold it ; on each other call.  
 Thy foes they are, oh *L O R D* ! as well as our ;  
 Oh ! give not therefore, way to their despight.  
 Let not their malice , nor our sins, have powre,  
 Upon our Tombes, to build up their delight.  
 Though they *Divide*, permit them not to *Raigne* ;  
 But, let our *Head*, and *Bodie*, so accord,  
 That we, the stronger, may be knit againe,  
 And, in their bosome, sheath our angrie *Sword* :  
 For, our blest reconcilment, further shall  
 Thy *Churches* triumphs ; and, their *Babels*, fall.  
 Their *date* is neare, if I aright have hit,  
 The meaning of that *Number*, which by thee  
 Was left, to trie the strength of everie wit,  
 Which longs the fall of *Antichrist*, to see.  
 To *Them*, I turn my speech ; and thus dare say,  
 His Friends and Helpers are now moving on,  
 The cunningst plot, that they have left to play ;  
 And, when that's past, their game will quite be done.  
 Some *S A I N T S*, their policie will so beguile,  
 That, they to their *Design* shall furch'rance bring :  
 Yea, they shall help it forward, for a while,  
 Who favour not the *Persons*, nor the *Thing*.  
 But lest your hearts may faile, through long delay,  
 Give ear, and heed, what, now, my *Muse* will say.  
 That yeer, in which *R O M E S* long-liv'd *Empeire*  
 Shall from the day, wherein it was at height,  
 Sum up, *M, D, C, L, X, V, and I,*  
 In order, as these Letters here I write :  
 That *Yeare*, that *Day*, that *Hourc*, will be the date  
 Of her continuance ; preserving neither

*Lim.*  
*care*  
Top, Root, or Branch of that accursed State,  
Nor Head, nor Bodie, Limb, Horne, Claw, or Feather,  
For, here are all the Numerals of ROME  
In order, as they are in valuation;  
Which cannot make a lesse, or greater sum,  
Without Disorder, Want, or Iteration.

Nor can she longer stand, or sooner fall,  
If I mistake not Him, who governs all.  
By Number, Weight, and Measure, worketh He,  
Allotting to each thing the Bound, and Season,  
Which may both correspond with his Decree,  
And, somewhat, also, suit, with Humane-Reason.  
In Egypt, thus, a certain time of stay  
Was to the seed of Jacob, there assign'd;  
Thus likewise, to a fore-appointed day,  
The raigne of Baltasbazar was confin'd.  
Thus, from the time of Daniels supplication,  
Till CHRIST should come, the time foretold appears  
To be, a pre-ordained limitation,  
Untill the date, of Seventie Weekes of yeares.

And, thus ROME'S declination may, no doubt,  
Be numbring, till her NVMERALS are out.  
Two famous Numbers, are in them contain'd;  
The first, declares that length of time, wherein  
The Devil was, by Powre-Divine, restrain'd  
From setting up, the Misterie of Sin.  
The later, is the Number of the BEAST;  
Which, when the LET was taken quite away,  
(Whereby he was a thousand yeeres suppress'd)  
Doth number out his Kingdom, to a day.  
It is the number of the NAME, or Powre,  
Ev'n of a MAN (of that mysterious-Man)  
By whom Sin-mysticall is to this houre,  
Continu'd; and, by whom, it first began.

And, he that can begin the thousandth yeare,  
Shall finde the Number of the BEAST, is neare.

To search out that, it seemes not hard to me,  
 Since I believe, that when of her chiefe sin  
 ROME to be guiltie, did first prove to be,  
 Her *Declinations* did then first begin.  
 And, sure, of all her sins, the greatest Crime  
 Was crucifying of the LORD of life;  
 And, in unjustly persecuting them,  
 Who tendred *Saving-Truth*, to their believe:  
 Then, therefore, I presume ROME S fall begun,  
 And that GOD, *measur'd*, *weigh'd*, and *numbred* hath  
 How many backward Rounds her wheele should run,  
 When she had gain'd her gloriousst height on earth:  
 Thus, in those NUMERALS, which are her owne,  
 (And all she hath) her *Fate* was written downe.  
 To bring this worke to passe, there is a *Let*  
 To be remov'd, of no meane consequence:  
 The op'ning of it cannot, well, as yet  
 Be borne, among us, without much offence;  
 And, warrant I have none to make my heart  
 So bold, as to disclose it: neither may it  
 With wisdom be revealed, till that *Part*  
 Be furnished with *Actors*, fit to play it.  
 And of this *Mysterie*, perhaps, the *Key*  
 Must be delivered by some *Abler-one*,  
 Who shall have power to *doe*, as well as *say*,  
 What, GOD, hath fore-appointed shall be done.  
 They first must take the *Works*, without the Walls,  
 And then, the great *Malignant-Citie* falls.  
 Then, with exceeding infamie, and scornes,  
 The BEAST, which yet so dreadfull seems to some,  
 Shall lose his *Heads*, and moult away his *Hornes*,  
 And, to the world, a laughing stocke become.  
 Then, many things, that have been long conceal'd,  
 (And which, to blinde the carnall Readers eye,  
 In *seven darke Mysteries*, were closely seal'd)  
 To ev'ry faithfull soule shall open lye,

That *Kingdome*, which the *Jew* did long agoe  
Mould out, according to his erring braine,  
And whereof, many zealous *Christians* too,  
Unwarrantable fancies, dreame, or faine,

That *Kingdome*, whereof, yet, but types we heare,  
Shall to the world, essentially appeare.

Be patient, therefore, you that are oppress'd ;

This *Generation* shall not passe away,

Till some, behold the downfall of that *Beast*,

Which, yet, among us, with his *Taile* doth play.

Then will the *L A M B E* of *God* begin to take

The *Kingdome* to himselfe : And ev'ry *King*

That on his rights, doth usurpations make,

To judgement, and to ruine, he shall bring.

No *Kingling*, then, assume the boldnesse shall,

Blasphemously (for know it is no lesse)

To stile himselfe *The King-Catholicall*,

As if Earths universall *Globe* were his :

For, though another hath usurp'd thereon,

That *Title*, doth belong to *C H R I S T*, alone.

And, tis no marvell, if the *Potentates*,

And *Princes* of this world, shall now combine,

By policie, to strengthen their estates ;

And, with the *Beast*, and *Gog*, and *Magog*, joyne ;

No marvaile, if enraged they appeare,

Through jealousies and doubts, of losing that,

By which, their pride and lusts, maintained were,

And, which, base Feare, and Flattery first begat :

For, all those *Kingdomes*, and those *Emperies*,

Throughtout the world, which their beginning tooke

By humane wit, fraud, force, or tyrannies,

Shall passe away, and vanish into smoake.

An *Armie*, whereof yet there's little hope,

Shall wrest the Scepter both from *Turke* and *Pope*.

*Religion*, and meere shewes of Pietie,

Have been so long the masks for base designs :

The



The great *Vice-gerents* of the *Deitie*,  
 Have made such Politicians of *Divines*;  
 And these together have so fool'd and cheated  
 The consciences of people well inclin'd,  
 That, of all *Freedomes* we are nigh defeated,  
 Belonging to the *Body* and the *Minde*.  
 Yea, GOD they so have mock'd; and on his *Throne*  
 And his *Prerogative*, so farre incroach'd,  
 That of his honour he is jealous growne,  
 And, will no longer, be by them reproach'd:

But, to the *SAINTS*, their liberties restore,  
 And, give those *Kings* their Portions with the *Whore*.  
 D'ye startle at it? as if I had spoke  
 High-Treason? or, as if what now I say,  
 Without a Warrant, I had undertooke  
 To certifie? Perhaps, you thinke, I may.  
 Know, therefore, that, I had this information  
 Not from a *private Spirit*; but, from his  
 Known, and unquestionable *Revelation*,  
 Which, to the world, long since, revealed this.  
 Those *Kings*, which, to the *LAMBE* their crowns resign;  
 And shall (the *BEAST* opposing) be content  
 To raigne, according to the *Discipline*  
 Which *CHRIST* commands, shall keep their *Government*:

The rest shall weep, and waile, and curse their birth,  
 With wicked *Kings*, and *Merchants* of the earth.  
*CHRIST*, and his Law, shall then beare all the sway,  
 By *Governments*, resembling that, perchance,  
 For which the *Jewes* GODS Yoke did cast away;  
 The *King-ship*, of the *Gentiles* to advance.  
 And, as GODS people, foolishly did crave  
 In stead of his milde *Scepter*, to obtaine  
 That *Heathenish-Monarchy*, which doth imslave  
 And seek, by *Arbitrary-Power*, to raigne:  
 So, shall all people, then, desire to leave  
 Their *Ethnick-Chaines*, and, with his *holy-Nation*,

CHRISTS

CHRIST'S Precepts, and his Discipline receive,  
And, be partakers too of their *Salvation*.

And, when this glorious *Kingdome* shall begin,  
The *Fulnesse of the Gentiles*, enters in.

God, hath so long deferred the possession  
Of that great *Blisse*; because, our worldlineſſe,  
Hypocriſie, and diſcord, keepes the *Bleſſing*,  
From ripening into ſuch a *Happineſſe*.

Some, in *unrighteouſneſſe*, the *Truth* retaine,  
And, make the ſame thereby, the leſſe believ'd.

Some, by an *Outward-holineſſe* doe gaine  
The meanes to have their *Hereties* receiv'd.

While ſome purſue the *Antichriſt*, without them,  
An *Antichriſt*, ariſeth up within them;  
Which, if they looke not warily about them,  
New worke for Reformation, will begin them!

But, GOD will finiſh what he pre-ordain'd,

When *Penitence* and *Sin*, their heights have gain'd,  
Oh! that I could expreſſe what glorious ſights,

My ſoule hath glimpses of, by contemplation,

And to what brave and unbeliev'd heights,

They ſcrew me, by an unperceiv'd gradation!

That bleſſed *Kingdome*, which, by faith I ſee,

And know ſhall come; me thinks doth now appeare

Deſcribed by a Patterne unto me,

As if it painted, in dim Landſkip, were:

And, my unbounded ſoule runs rambling over

So many objects, that, if ſhe ſhould give

Account, of ev'ry thing ſhe can diſcover,

I ſhould relate, what few would yet believe;

And give to fooles occaſion, one time more,

To ſcoffe me; as they have done, heretofore.

Whiſt thus I muſ'd, behold, the foe came on,

And to poſſeſſe the bord'ring hills began;

My Colonell, experienc'd *Midleton*,

A valiant *Scot*, that day led up the *Van*.

A Troupe

*A Troupe* that flankt him on the left I led :  
 The word was ordred forth ; the souldier shouted ;  
 Our martiall musick them incouraged,  
 And, each from other, feares of danger flouted.  
 Our forces joyn'd in clouds of fiery smoke ;  
 Whence many whizzing thunder-bolts were shot :  
 Our glittering swords, like flashing lightnings, stroke  
 Each others eyes, and bloody showres begot ;  
     Enough, whereby our courage might be tried ;  
     And, yet, with no great losse, on either side.  
 For, left, while of ( each part ) the *Forlorne-hopes*  
 Together strove, our Side might seek to take  
 A narrow-passe ( which might have made some stops,  
 To their great hazzard, in retreating back )  
 They wheel'd about, as if to gain some ground  
 Of more advantage : so, before the place  
 We rightly knew, or their intention found,  
 Instead of a *Re-charge*, we gave them chase :  
 Which being finish'd, and my warmed blood  
 Grown colder, by our Adverſaries flight,  
 Another *Foe*, which long my peace withstood,  
 A Challenge brought me, for another Fight :  
     And, in the dark, when that dayes march was done,  
     A second furious battell we begun.  
 A strong *Brigade*, was mustred up together,  
 And many cunning Engines forth were brought,  
 Which doubtlesse, had I come unarmed thither,  
 Had gained *him* the Victory, he sought.  
 To undermine me, he, at first, perplext  
 My heart, with many deep and subtil questions :  
 To win that fortress, he assayed, next,  
 By strong perswasions, and untrue suggestions.  
 Then, with confused throngs of dangers, feares,  
 And, other such like Instruments as those,  
 By violence to storme it, he prepares ;  
 And, force prevailing not, his craft he shoves :

Which



Which, taking like effect, he beat the Drum,  
And to a *Parlie* we began to come.

His *Generall* was that *Deluding-Reason*,  
Which hath so much befoold this Generation,  
Defaming Loyaltie with termes of treason,  
And seeking *Truths*, and true mens defamation.  
This is that *Grand-Impostresse*, which hath had  
The power of late, our *Clergie* to misguide,  
To blinde the *King*, to make the *Nobles* mad,  
And lead the *Common-people* quite a fide.  
This is the *Mountebanke* that cheats the Land,  
With *Romish-Drugs*, and fills our heads with toys,  
That buildeth *Fortes*, and *Churches* in the Sand,  
And faire and fitme foundations, oft destroyes.

And this is she that men so blinde doth make,  
The shadow, for the substance, to mistake.

She thus began: *Within thy Soveraignes Land*  
How darest thou, bold *Traitor* to appeare  
*Without his Approbation, or Command,*  
*With that thy Troope, of armed Rebels, there?*  
Hast thou not heard those *Royall Proclamations*,  
*Which threaten those who thus themselves aray?*  
Hast thou not read those learned *Declarations*,  
*That shew thee how thy Leaders goe astray?*  
Hast thou not heard the reverend *Prelates preach*,  
*That all the Kings Commands must be obeyd?*  
Hast thou not heard approved *Doctors teach*,  
*That, all we have must at their feet be laid?*

And, that a *Mortall cloathd with Majestie*,  
Is little lower then the *Deitie*?

*Thy service and obedience to the King,*  
*Even God himselfe injoynes: why dost thou then*  
*Assistance to his Adversaries bring,*  
*And rather disobey thy GOD, then men?*  
Nay, thou thy selfe hast that *Allegiance taught*,  
*Which now thou violatest, and couldst foretell*

*What mischieves would upon their heads be brought;  
 Who should against their Sovereigne-Prince rebell.  
 Yet now, behold, thou neither having awe  
 Of thine owne Conscience, or the royall right,  
 Of GODS commands, or of the Kingdomes Law,  
 Dost arme thy selfe, against all these, to fight;  
 And, by pretences for the publike good,  
 Defil'st the Kingdome, and thy selfe with blood.  
 An Arbitrary-government you blame,  
 And to the Lawes, your Actions seeme to tie;  
 Yet, by your Ordinances, doe the same  
 Which to the King. unjustly you deny.  
 You, for the Subjects liberty contend,  
 Yet into Prisons, freemen you have throwne!  
 To ease them of Taxations, you pretend;  
 Yet make them greater then were ever knowne!  
 You take from whom you please, and What you list;  
 And no man is assured of his owne,  
 Or dares to contradict, much lesse resist.  
 Yea, lately, you so insolent are growne,  
 That, not the People, onely, you undoe,  
 But, many wayes, abuse your Sovereigne too  
 To make him rich, faire promises you made;  
 But, so far off have been from adding more,  
 That you have taken from him what he had,  
 And, rendred him lesse able then before.  
 To cherish Virtue, or to punish Vice,  
 Or to protect the Wrongd, or to relieve  
 The needie soule; you neither offices,  
 Nor Armes, nor Reuis, to his dispose give;  
 Gods glory, and Religious pacitie,  
 Sincerity to affect, you make a show;  
 But, thereof, we have small security,  
 Whilst pious Monuments you overthrow.  
 And whilst, you favour, cherish, and protect  
 The Schismaticks of every Ciddie-Sett.*

*The King denyeth nothing he may grant,  
 But voweth and protesteth, to maintain,  
 The true Religion of the Protestant;  
 And, lets the Subjects dues, to them remain.  
 Of him you foster causelesse jealousies;  
 For, to the people, or the Parliament,  
 He hath intended no such injuries,  
 As you, seducers causelessely invent,  
 He aymeth at the reall preservation  
 Of Rights, Laws, Customes, and of all that's due  
 To Church, or Common-weale; for which this Nation  
 A publike, or just private claim can shew;  
 And, that, which to preserve, he doth asay,  
 You, Rebels, seeke to change, or take away.  
 He stands oblig'd, the Kingdome to protect;  
 But, you his Towns, Arnis, Forts and Ships doe ceaze,  
 Whereby his Office wants a prime effect:  
 And, you against him, arme your selves with these.  
 The people you seduce, and you invent  
 Devices cunningly to drive away  
 The Lords and Commons from the Parliament,  
 That your own pleasures there, enact you may,  
 The Kings best friends for traitors you pursue:  
 By Sequestrations you have made them poore:  
 Nay he himselfe misjudged is of you,  
 At least, a fav'rer of the Scarlet-Whoore.  
 And he that was to be your glory borne,  
 Is now become an object of your scorne.  
 How can you therefore safely live or die  
 In such a Cause? How can y<sup>e</sup>n, without feare,  
 Be actors in that bloody Tragedie?  
 Where to, thus blindly, you advancing are?  
 How, will you to your G O D? how, to your King?  
 How, to this wronged Kingdome, answer make?  
 When by their power they shall that vengeance bring,  
 Which will be due, for what you undertake.*

Thus far she rav'd; and, further, as I think  
 She had proceeded: But, I having ey'd  
 My *Troopers* (and perceiving some, to shrink  
 At her last words) I rein'd my horse aside

To cheer my *Troop*; then, wheel'd a little back,  
 And, to confute those falshoods, thus I spake.

*Trais'resse to Reason*, that high heav'n-born-*Queen*,  
 Whom ev'ry earthly *Monarch* should obey;  
 Thou who the Cause of all those Plagues hast been  
 Which overflow this *Island*, at this day:  
 How long wilt thou persist, with shows of truth  
 To colour falshood? and, from thy delusions,  
 Draw forth (to cozen heedlesse age and youth)  
 Inconsequents, and frivolous conclusions?  
 In vain thou seek'st it with words to terrifie  
 From what, with good advisement, is begun.  
 With honour, we have hope to live, and dye,  
 What ever can by thee be said, or done,  
 And, in our just resolves will settle fast,  
 In spight of all the Sophistry thou hast.

Imprudent *Amazon*, why com'st thou arm'd  
 With *Potguns*, and with *Kexes* to invade,  
 A Skonce that's triple fortif'd, and charm'd,  
 By *Spels*, which to secure it, Reason made?  
 Beleevest thou, Lyes, Fallacies and Shows  
 Chew'd into paper-pellets, can affright  
 Ought else but Regiments of Daws and Crows?  
 Or, things that come to feed, but not to fight?  
 When to my face, thou falsly dar'st accuse  
 My Conscience, which none knows but GOD and I,  
 And would'st my own belief thereof abuse,  
 Behind my back, how wilt thou me belye?

My *Writings* too, in favour of thy Cause,  
 Thou understandest, as thou dost the *Laws*.

Their Author is in being, so am I;

The *Laws* true sense is that which they shall give;

And

And, I am he that best can testifie  
 The meaning of my *Poems*, whilst I live.  
 I have not swerv'd essentially from ought  
 (If well my words, and deeds be understood)  
 Which I have either counselled or taught,  
 Pertayning to the *King* or *Common-good*.  
 And though thy friends report that I rebell,  
 And *Balam-like*, against my knowledge too,  
 (When I had both foretold, and counsel'd well  
 What would befall, and what men ought to do)  
 I shall occasions finde, my self to clear  
 Of all, whereof I guilty may appear.  
 The factions of our *Clergie* I foresaw,  
 The progresse of their factions I foretold,  
 Which way the one our *Sovereigns* heart should draw,  
 Which way the other, tempt the people should;  
 And, thereupon my soul (as well it might)  
 Fearing such mischiefs as from thence do spring,  
 According to the measure of her light,  
 Did counsell both the *People* and the *King*.  
 The *King* proceeded as his Prophets taught,  
 (For their despight made void my good intent)  
 The other faction of the *Clergy*, sought  
 To work upon the peoples discontent:  
 And, had not then a miracle been done,  
 It had, long since, Rebellion here begun.  
 For, had not GOD beyond all hopes of our,  
 When plotted mischiefs were to ripenesse come,  
 Vouchsafed us a *Parliamentall* power,  
 The sin, which I most fear'd, to keep us from:  
 My wit perceives not how the people rage  
 (Provoked so, as then it would have bin)  
 Should means have found that fury to assuage,  
 Which would have brought a true Rebellion in.  
 Nay, to such heights was discontentment rays'd,  
 That, if this present timely *Parliament*



(which never can sufficiently be prais'd)

Had not enabled been; as well as sent

By GOD himselfe, a wondrous worke to doe,

They had ere this, been slaves and rebels too.

But having by meer providence procur'd

The priviledge for their continuation,

To be by an *Enacted-Law* securd,

Till they saw cause to give it limitation;

Such courage thereby tooke they, and such hope,

Their good indeavours should not be undone.

As heretofore (through want of time and scope

To perfect things which they had well begun)

That, they had qualifi'd the fiery zeale,

which might have kindled a rebellious flame;

And armed lawfully this *Common-weale*,

To make a just defence, as her became:

For 'tis her safety, that secures the *King*:

And her destruction, will his ruine bring.

We are not come, our *Sovereign* to oppose,

But for him, we thus armed now appear,

By Warrant, and Authority from those,

Who, to confer it, well enabled were:

Even by that *Supreme-Councell*, whence doe come

All acts that most concerne the publike-Weale;

The sacred *Senate*, from whose final doom,

We cannot to another Judge appeale:

When that commands, the Kings commands they be,

More binding, then his personall Injunction.

In their contempt, dishonoured is he,

And disobed in his noblest function.

In his, we but his *Person* disobey;

In their, his *Powre*, and *Office* we gain-say.

We heare indeed, some time, a *Proclamation*

Injoyning that, or else forbidding this:

But how, I pray shall we have information,

Whose will and pleasure, and whose deed it is?



The *Person* of the *King* we seldom see;  
 His *Court* is now a place uncertain grown:  
 With him, no lawfull Counsellors hath he;  
 How then, of us, can his true mind be known?

Since in his *Name*, anothers *Will* may come,

We neither knowing whence, nor yet from whom?

The Court of *Parliament* appears to all,  
 To have therein, the Royall *Power*, and *Name*:

It keeps the *Place*, whereto the King did call,  
 And virtually abideth still the same.

That *Order*, *Ordinance*, and that *Commission*,

Which issues forth from them, to us appears

To be their act and deed, without suspicion

And we obey it as the *Kings*, and theirs:

Why, therefore, should we be reproach'd, and blam'd,

Because, we are not rather guided by

A *printed sheet*, wherein the *King* is nam'd,

To draw us, our known duty to deny?

By telling us, a trayt'rous part we play,

Unlesse, our *King* and *Country* we betray?

Me thinks, it were a motive somewhat odd,

That those few lines, which ill-advice might draw,

Beginning thus, CHARLES by the grace of GOD,

Should more oblige, then equity and *Law*.

Yet, this is our condition; and, unlesse

We will suspect our eye-sight, and our hearing;

And say we are in state of happinesse,

When universall ruine we are fearing;

Or, else, believe (or say and swear we do,

Though false it be) what ere our foes perswades;

And will be Infidels, and Asses too,

Or such tame Fools, as they of some have made,

We must be censur'd in our noblest action,

To have unjust designes, and side with faction.

Unlesse with *Rehoboams* Cavaleers,

We will bring aid and counsell to oppresse:

Unlesse, we will not think that all our Fears,  
 Are without reall ground, and reasonlesse:  
 Unlesse, we will beleeve *Achitophel*;  
 The Parasites of *Ioash*, *Judahs* King;  
 The Priests of *Ahab*, *Baal*, and *Iezabel*,  
 Which to Idolatry this Land would bring;  
 Unlesse, our selves meer slaves we will repute;  
 Unlesse, we will against all right and Reason,  
 GODS Epithetes, to *Princes* attribute;  
 Or, falsly, say, our *Loyalty* is Treason,

Or, do, as Fools and Traytors have appointed,

We fight (forsooth) against the Lords anointed.

Yea, then it must be told me, I rebell;  
 That, I resist my *Sovereign* and the *Laws*;  
 That *Balaam*-like the truth I could fore-tell,  
 And know the right, yet aid an evill cause.

But, what am I? Thou sayst, the *Parliament*  
 (Though shows of other purposes it carry)  
 In practice doth approve that *Government*,  
 Which in the *King*, they say, is *Arbitrary*;  
 Which is untrue. For, *Arbitrary Sway*  
 Is that which governs by the *Will* of ONE:

But, when their *Ordinances* we obey,  
 To *Reason* we submit, agreed upon

By many, chosen out to that intent,

Both by our own, and by the *Kings* consent.

What ever then that *Counsell* shall ordain,

Is in effect the *Pleasure* of the *King*,  
 And our united; whereof to complain,  
 It were a causelesse, and a foolish thing.

And, though we may have grievances thereby  
 We cannot call them injuries, by reason

'Twas to prevent a lasting misery,  
 By making us to suffer, for a season,  
 The *Parliament* abridgeth no mans right,  
 Takes no mans Liberty or goods away

To favour some, and others to despight :  
 Or, that themselves therewith enrich they may ;  
 But, seize it for the *Publike* ; and from those,  
 Who, to the publike harm, thereof dispose,  
 Perhaps, unruly Souldiers, and some too  
 Who them command, will practise, now and then,  
 Harsh violence, as Devils use to do,  
 Who, at these times, come forth in shape of men.  
 But, from such insolencies I am free  
 And ev'ry way so cleer; that though our Foes  
 Of \* all I had have quite deipoyled me :  
 And, though I was authorized by those  
 Who pow'r might give my losses to redresse  
 On them who robbed me ; I have not sought  
 Without compassion, or with greedinesse,  
 To mend my Fortunes , as, I heare tis thought ;  
 But, only taken, what the present need  
 Requir'd ; my self, and Family to Feed.  
 Yea, save when we from home had marched far,  
 And thither, where, perforce, we did endure  
 The hard, and strong necessities of war,  
 Through want of means, things needfull to procure ?  
 We nothing took without a recompence,  
 Nor (to my knowledge) either then, or there,  
 But, with good words, and, without violence ;  
 And, nought but what did need, & them might spare,  
 Nor did I, or, my *Troopers*, leave unpaid  
 Our *Quarters* any where, whilst we had pay,  
 And, since our entertainments were delaid,  
 They have my word for payment, when I may.  
 And, By thus taking, *Souldiers* grieve men lesse  
 In times of *War*, then *Courtiers* did in *Peace*,  
 We take not, as *Monopolizers* do,  
 And, begger *Many*; to enrich but *One* :  
 Nor take we from, both poor, and wealthy, too,  
 As *Tyrants*, that our pleasure might be done,

\* To the  
 value of  
 above  
 1000. l.

Nor as the damn'd-self damming Cavalleer,  
 Who for his lust, and to the Kingdoms harm,  
 From good and bad, from friend and fo, doth teare,  
 What ever may be reached with his arme,  
 The *Parliament* (a Body representing  
 The Kingdome) takes from none; but of her own  
 Takes part, for furtherance, or for preventing  
 Of good or evill, either fear'd or known:  
 And, if this be unjust, or lawlesse taking,  
 It is not by a Law of Reasons making.

For, as the *Body-naturall* may take  
 From hands or feet, or any other part,  
 To wrap about the head when it shall ake;  
 Or, warm to keep the stomach, or the heart,  
 When life is else in danger: right so, may  
 The Body-politike, without reproof,  
 From any of her *Members*, take away.  
 For it own preservation, or behoof,  
 Yea, doublelesse, if a man his goods may spend,  
 His body to redeem; or, give consent  
 Some *Blood* to lose, or *Member*, to this end,  
 That he the losse of life might so prevent;

Much more may that *Great-Bodie* do the same,  
 Without the brand of injury, or blame.  
 The *taxes*, which our *Parliament* impose,  
 Are not to grieve the people: but to aid,  
 And strengthen them against the powre of those,  
 By whom uneasie burthens have been laid.  
 If they be greater now, then heretofore,  
 It is because necessities are greater:  
 And, now require, we should bestow the more,  
 To make, hereafter, our assurance better.  
 And pittie were it, but he should be fatter  
 To none but slaves, or to a generation  
 Who should not dare old rotten rags to gather  
 Without a Patent, and a Proclamation,

Who

Who for his Country, thinks his goods too much;  
Or, would his life in this adventure grutch.

As for their loyall offers to the King,  
They ready were; and are as ready still,  
Their wealth, and power, and all they have to bring  
To serve him, if his part he shall fulfill.  
They would be loth his treasure to increase,  
To purchase instruments, wherewith to slay them;  
Or, raise an Army, to disturb their peace;  
Or, to corrupt their Captains, to betray them.  
They should be loth to give him Rents and Lands,  
*Buffoones*, and men unworthy to advance;  
That they might weaken us, and arm his hands,  
To make us *Subjects A la mod de FRANCE*.

But, for his Guard, and for the publike-peace,  
Our Goods, our Lives, and all we have is his.  
If his *Revenues*, in their hands they stay,  
It is not without reason (as is thought)  
But, to secure his *Crown*, and to defray  
The charge of *War*, which he on us hath brought.  
If they, from his dispose, now withdraw  
Some things, by *Him*, dispos'd of heretofore,  
It is because their right it is by Law;  
And, ought to be neglected so no more.  
When things permitted out of good respects,  
Are challenged as customary rights;  
And, when good meanings bring forth ill effects,  
Tis time to take more need of oversights;  
And, that, by having erred heretofore,  
We may not be undone for evermore.  
*Ships, Forts. and Arms* belong unto the Prince,  
Not for himself, but for the publike use:  
They therefore keeping them for his defence,  
(And for the *Kingdoms* good) what needs excuse?  
Or, if they ceazed on them, with intent  
To prepossesse them, that they might in time.

Their



Their foes inhumane purposes prevent ;  
 It was no fault, or, else, a veniall Crime.  
 They made their *Orainances* not for *Laws*,  
 But, for the present need, to be in force ;  
 Lest Law-proceedings being at a pause.  
 The mischiefs (over-great) grow daily worse,  
 And, none denyes the *Parliament*, this powre  
 But, they who seek their freedoms to devoure,  
 Though Libellous Detractors, and that Rabble,  
 Whom thy deluding Sophistries deceive,  
 Pretend their purpose is dishonourable,  
 And, of his dues, our *Sovereign* to bereave ;  
 Your stand'rous Allegations are untrue,  
 And rais'd by those who hate the *Parliament* ;  
 Because, a *Reformation* they pursue ;  
 And that, which may their purposes prevent.  
 Far is it, either from their thought, or our  
 The King, of his just profits to defeat ;  
 Or to deprive him of that Kingly powre  
 Whose want may make his honour incomplete,  
 By taking, or by clipping (to his wrong)  
 Those Rights, which to his *Office* do belong,  
 When ought they take, it is to take away  
 That mischief, which may take him from his Throne.  
 When they deny, it is not to gainsay,  
 But, that his lawfull pleasute may be done.  
 When they disarm him, tis but that his foes  
 Might not with his own weapons him destroy.  
 When they his Rents with-hold, it is that those  
 Should not his wealth to his own losse employ.  
 Have they restrain'd his power ? they did it not  
 To limit him ; but, that his *Parasites*,  
 Should not to his dishonour. him beset ;  
 And, make that *Pander* to their appetites,  
 Till by their wicked practices, first, we  
 Are to their wils inflaved ; and, then He.

The worst condition they would bring him to,  
 Is onely this; that, if he or his Sonne,  
 By ill advisement, would themselves undoe,  
 No innocent should thereby be undone,  
 Nor they, if during life, *Manasseth*-like,  
 They could repent. This brave *Prerogative*,  
 This *Priviledge*, for him, and his, we seek;  
 That, nothing of his *Throne* might him deprive.  
 We labour, that it gloriously might stand,  
 By *Righteousnesse* upheld: and, that his *Line*  
 May bear the *Royall-Scepter* in this *Land*,  
 As long as either *Sun*, or *Moon* shall shine,  
 By being made, true *Homagers* to Him,  
 That wears the universall *Diadem*.

They would not have him, or his child, hereafter,  
 Suppose that an advantage can be had,  
 By bringing to his bed King *Pharaohs* daughter;  
 Or, any with whom, GOD, the *Banes* forbad.  
 We would not have him, *Rehoboam*-like,  
 Advance his *Throne* by tyrannous oppression:  
 Or (led by foolish Counsell) *Shadows* seek  
 Till he had lost the *Substance* in possession.  
 They would not have him set up *golden-Calves*,  
 With *Ieroboam*; and suppose to save  
 By policy, and serving GOD, by halves,  
 That Kingdom, which to him, he freely gave,  
 Till he, like him, hath made the people sin,  
 And, brought our *Endlesse-desolation* in.  
 They would not have him, *Ahab*-like, misled  
 By wicked female Counsels; or, by those  
 Dissembling *Priests* and *Prophets*, who have bred  
 That Plague, which now this Island, overgrows.  
 Nor would they that (with King *Iehosaphat*)  
 Some fruitlesse complements, or causlesse fears,  
 Should draw him, to become confederate,  
 With such as are profest *Idolaters*:

But,

Much lesse by those that are unwarrantable,  
And, such as flatterie alone, imputes.

We wish he may be great, but not (with some)  
So great, as from a lawfull King, to swell  
Into a *Tyrant*; and by that meanes come  
To gain a principality in hell.

We wish him rich; but, not by tricks, that may  
Inrich Projectors more: and, lastly prove  
A cheat, procuring him, another way,  
A greater dammage in his peoples love:

But, of these things, we wish him so possesse,  
That they may make him happie, and us blest.

The Parliament would so our Kings enable,  
If they, by their advisement, would proceed,  
As that, hereafter, no dishonourable,  
Unsafe, or unfit courses they should need.

We blush (and are asham'd, as well as griev'd)  
That they of whom, we, Justice should obtain,  
(When injuries from others we receive,)

Give cause of greater sufferings to complain.

We thinke, what ere seducing Prelates say,

They should have consciences as well as we:

And, may have soules, which will, another day,  
Made subject to the Common Judgement be.

And, we would have them none of those, that shall

Cry to the Mountains, down on them to fall.

We would not have them, to our daily sorrow,  
And their dishonor, wrong'd, by such, as they,  
Who keepe them still so needie as to borrow:

And never in condition to repay.

We would not have them live, and die in debt,  
(as usually they doe) without regard,

Whose wants, and whose complainings they forget:

And whose deserts they leave without reward:

Or, need to be incumbred with so many

Oppressing Officers (who from us teare

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But, that like *David*, he should purge his Court  
 From impudent offenders; and from all  
 Those practices, which are of ill report;  
 And chiefly those, which will for vengeance call:

That so his Kingdom might be safe in GOD,  
 From Traytors here at home: and foes abroad.

They would not have his *Minions* rob his Name

Of all that honour which thereto belongs;

And, in requitall, make him bear the blame

Of their loud-crying cruelties and wrongs,

They would not have each honourable Place,

Fild up, in stead of Princes with such groomes,

As to this Kingdomes, and our Kings disgrace,

Late fild, and yet defild those noble Rooms.

Fellowes, of whom the publike fame records

No merit; unlesse merit be in roring,

In being trusty Panders to their Lords;

In gaming, drinking, quarreling, or whoring.

For, by these virtues, from a trencher-man,

A Princes Minion, riseth, now and than.

They would not at the sacred *Counsell-board*,

That, Lust, and Pride. and Avarice should sit

Arrayed, and intiled like a *Lord*,

That hath nor credit, honesty, nor wit.

Or, such a *Ruffian*, as (when suiters, there,

In humble wise their grievances prefer)

Shall swear, GOD *damne me*, I will nothing heare,

*That is inform'd against an Officer.*

Or such, as with notorious impudence,

Shall taunt imperiously, or tartly blame

A man, that is of well known innocence,

When they themselves do merit publike shame;

Because in publike view, and without aw,

They violate divine, and humane Law.

We would preserve our *Sovereigns* honourable:

Not by a blast of airy Attributes;

Much

A shilling for themselves, for him, a penny;  
Yet, Raven-like, still, hungry Carions are)

If their estates were settled once aright,

And, managed by men that are upright.

Then, should our Princes never need to send

Their *Privy-Seals*, to borrow for their use;

And, when they came where nothing was to lend,

Be much displeased at a just excuse.

Nor should they need to seek, as oft they do,

By petty Loans, a generall supply;

And (which ill suits with borrowing) threaten too;

If we their expectation shall deny:

Nor take such other courses, as of late

Have been devis'd; and, which are baser, farre,

Then our Collections at the Church-yard-gate;

Yea, baser then our Countrey *Help-Ales* are:

And, which a generous mind would scarce admit,

Whilst he had rags to wear, or pulse to eat.

For, who can mention, without Indignation,

Those Rascall Projects, wherewith some pretended

His Majesties Revenues augmentation;

As when, the *Sope*, and *Pins*, they him befriended:

Or, when they rayfed Fines, by *Proclamation*,

From Labourers, and Beggers Cottages;

Or, from their *new-invented-Corporation*,

*Salt*, *Mault*, and *Coals*, with such like things as these:

Or, if I erre not, some, from baser things,

To rayse the Kings Revenue, made a show,

Ev n from *old Rags*, from *Guts for Fiddle-strings*.

And, if these Projects had not been enow,

I think, ere this, there had been some device,

To raise a profit out of *Nits* and *Lice*.

We scorn, this Kingdom, or our King should be

Dishonour'd by such beggarly inventions:

To make him rich, a nobler way have we,

When he shall please to like of our intentions.

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And, whatsoere thy stand'rous tongue hath said;  
 Wee, seek out *Soveraignes* welfare; and, with him  
 No guilefull, or disloyall Parts have plaid,  
 To wrong the *Scepter*, or the *Diadem*.

Nor have we raced any Monument  
 Of *Christian-Piety*; the *Crosse* except,  
 That we might those Idolatries prevent,  
 Which in, among us, by that Relique crept.

And, down (for ought I know) the *Crosse* was took,  
 As justly, as the *brazen Snake* was broke.

For, though, when *Christianity* began,  
 And *Jewes*, and *Gentiles*, mentioned with scorn,  
*Christ-crucifi'd*, unto the Christian-man,  
 That badge was then with approbation worn,  
 Because, it witness'd them, no whit asham'd  
 Of *Him*, in whom they did profess belief,  
 Though doom'd he was, unto a death defam'd,  
 And suffer'd as a murderer, or thief:

Yet, since the *Popelings* have a trick devis'd,  
 To lift it up, above the civill use,  
 And, for a *Saint*, the same hath canoniz'd,  
 And, stain'd it, by idolatrous abuse.

We have rejected it, as, now, become

A wanton *Token* from the whore of *Rome*.

That *Sects*, or *Schismes*, we favour, I deny;

For, *Law*, and true *Religion* we befriend,

Against their fury and Idolatry,

Whom you have arm'd, injustice to defend.

We to be regulated are content;

(Not, by the fancies of one private braine;

Or, by a few, that came ere they were sent)

By those; to whom such matters appertaine.

Some *Lawyers* have the sense of *Law* estrang'd

From what it was; some, *Priests*, and *Prelates* too,

Both *Doctrines* and Church-Discipline have chang'd,

From that which was establish'd long agoe;

D

That

That, therefore, we might in the truth abide,  
 We by the Fountaines would have all things tride;  
 Though of her Members, faultie some appeare,  
 The *Parliaments* maine purpose is upright :  
 And, while preserved their *Foundations* are,  
 The *Righteous* cannot lose their labours quite.  
 Although the *Kings* intentions may be good,  
 (As I still hope they be) yet, most of those  
 That give him counsell, now, are men of blood ;  
 And, such as dutie bindes us to oppose.  
 Twere no discretion to commit my *Sword*  
 To him, who straight would give it to my foe .  
 Nor were it wisely done, to take his word,  
 Who knowes not, what he shall have powre to doe .

For, oft, from *Reason*, other men estrange us ;  
 And, other while, our own corruptions change us.  
 Thou saist, the *King* hath vowed, and protests,  
 Our Lawes, and our Religion to defend.  
 We ask no more, unlesse, as in the breasts  
 Of private men they are, he shall intend :  
 Or, shall conceive, that he the Law doth carie  
 Within himselfe : For, that doth plainly show  
 The government he seeks, is *Arbitrarie* ;  
 Which, humbly we denie to be his due.  
 I say the *Law* now armes me. He sayes no ;  
 And, calls me traitor, for what I have done.  
 The *Parliament* affirmes I faile to doe  
 My dutie, if another course I run :

And how the *King* in Law more skil'd can grow  
 Then they that made it, I would gladly know .  
 It were a fancie, to affirme he gained  
 A knowledge of our *Lawes* by *Revelation*,  
 Or that he studied them : then, he obtained  
 His notions of them, by meere information,  
 And who are his informers, now, but those,  
 That, are the chiefe transgressors of the *Law* ?

They

hey, who essentially the same oppose?  
 Who, from it, their obedience quite withdraw?  
 hey, whose delinquencie had made them feare?  
 To let the *Lawes* true powre, or sense be knowne?  
 Because, if their true vigour should appeare,  
 these, and their Structures, would be overthrowne.  
 Yes, they from whom, he learn'd his chiefeft skill;  
 Are they, who tell him, *Law* is, *What he will*.  
 If thou shalt say, his Informations are  
 from those, that in our *Lawes* most skilfull be,  
 And, men unblam'd; admitting, such they were,  
 (Though that is nor beleev'd, nor knowne of me)  
 This, I am certaine of, my undertaking  
 Was, by no such meane counsell undergone;  
 Nor by a warrant of that private making,  
 But, by a stronger; by a publike one:  
 Ev'n by that *Senate*; whence our *Law* doth spring:  
 By that great *Court*; which is, by all, confest  
 Chiefe-Counsell, to the Kingdome, and the King:  
 The Ladie and Commandresse of the rest:  
 By those, from whom the *Lawes* that binde this nation,  
 Receive both *being*, and interpretation.  
 Should I the judgement of that *Court* despise  
 For their, whom yet, I neither heard, nor saw?  
 Because a few, did other waies advise,  
 More blam'd for arrogance, then fam'd for *Law*?  
 And, is it not of dangerous consequence;  
 That, to his rev'rend *Parliaments* disgrace,  
 The *King*, in doubtfull points, should leave their *sense*,  
 For *judgements*, which from private spirits passe?  
 For, if a private spirit vouch'd may be  
 Against that *Court*, for *Him*: why may it not  
 Against *Him*, be as well avouch'd for me,  
 If to contend, I powre enough had got?  
 Grant this, and every man as well may hope  
 To damne a *Generall-Councell*, as the Pope.

Grant this, and none can doubt the *Kings* intent  
 The *Protestant-Religion* to maintaine,  
 And all the *Freedomes* of the *Parliament* ;  
 For, they are in his Bosome, and his Braine.  
 And what he will, yea, sometime, what his Groome  
 Shall make him to beleeve, or understand,  
 (Though all his dictates be receiv'd from *Rome*)  
 Is then, the *Law* and *Gospel* of the Land.  
 Most *Prelates*, and most *Judges* were the Creatures  
 Of *Princes*, and their Minions ; therefore, these  
 Make for them (as their Vassals, and their Debtors)  
*Religion*, and the *Lawes*, ev'n when they please.  
 And, hence our strifes, and all divisions spring,  
 Twixt GOD, and us, the *People*, and the *King*.  
 We would not bar our Sov'raignes, any powre  
 Which fortifies, or dignifies the *Crowne* :  
 Nor lose one lawfull Priviledge that's our,  
 When we are well inform'd what is our owne.  
 The *People*, did first make both *Lawes* and *Kings* :  
 And, for their owne securitie, did make them.  
 Then, he that shall repute them, to be things  
 Ordain'd for other ends, doth much mistake them.  
 Now, for themselves, it *Lawes* and *Kings* they made,  
 The *makers* had been madmen, to intend  
 They should a *meaning*, or a *Powre*, have had  
 To make them uselesse to their chiefest *End*,  
 And give *Prerogatives*, or *meanings* to them,  
 That, should, in stead of saving, helpe *undo* them ;  
 True Reason, therefore, warrants me to say,  
 That, when we see the *Law* a *sense* doth give,  
 Which taketh any publike right away ;  
 Or stretcheth so the *Kings* *Prerogative*,  
 As that the *King* some is oppress'd thereby,  
 Or, of the publike safety brought in feare ;  
 Or, doubtfull of approaching tyrannie ;  
 Or, liable to mischiefs may appeare ;

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That sense of *Law* is false ; usurped be  
 All such *Prerogatives* : And, nor by *time*,  
 Or frequent *presidents*, oblig'd are we  
 To let our *Freedomes*, be infring'd by them :

But, we should claime, and take, what proveth our,  
 As oft, as *GOD* shall give us means and powre.  
 Though some *Historians*, and the flattering *Pen*   ?  
 Have stil'd the *Norman*, *CONQUEROR* ; nor he,  
 Nor any one before him, or since then,  
 Can say, that we a conquer'd *Nation* be.  
 For, by a *Composition*, and on termes  
 Becomming *Free-men*, we remain'd possess  
 Of *Liberty* ; and *WILLIAM* threw downe armes,  
 Accepting of that share we valued least.

And, had we not as well by *Oath*, as *Word*,  
 Been reinvested in our *Native-right*,  
 That, which we lost unjustly, by the *Sword*,  
 At all times, by the *Sword*, attempt we might  
 To re-possesse, when *GOD* makes warrantable,  
 That enterprize, by making of us able.

For, this, I partly fight : not with the *King* ;  
 But, with those *Miscreants* who seek our harme :  
 And, his abused *Name*, and Person, bring  
 Vnwarie people, by faire shewes, to charme.  
 And, ere they shall accomplish their intent  
 By slaving Him, their projects to befriend ;  
 Or by dishon'ring of the *Parliament* ;  
 My life time, in this Quarrell, I will spend.  
 Or, if I must unhappily survive  
 To see our *English-Honour* overthrowne,  
 I will not (if I may avoid it) live  
 To be a slave, where I did freedom owne.

Nor willingly, in any Land remaine,  
 In which a *Tyrant* (call'd a *King*) shall raigae.  
 This *Quarrell*, above thirtie yeares before  
 The *Sword* was drawne, I fought in, with my *Pen*,



Till I by *Tyrannie* was made so poore,  
 As that they thought, I ne're should rise agen.  
 Without an *Armie*, or a *Parliament*  
 To side withall; without one able friend;  
 Without reward; without encouragement,  
 To further that which I did well intend:  
 Nay, struggling through much envie and despight,  
 That *Warfare* I continue to this houre:  
 And, in this warfare, am resolv'd to fight,  
 Whilst I to held a *Sword* or *Pen*, have powre,  
 Till I have compass't, what, in hope, I have;  
 Or, brought my tired bodie to the *Grave*.  
 For, peradventure, we are growne so bad,  
 So false to GOD, so false in ev'rie thing,  
 Both to our selves, and others; and have had  
 So many *Mercies*, whence, no fruits doe spring,  
 That, GOD will give this present *Generation*,  
 To be what most deserve, and some desire;  
 Ev'n to be slaves to that *Abomination*,  
 With which their lives are doomed to expire.  
 If so, then am I called to this fight,  
 But, onely, that my dutie might be done:  
 And in this manner, have been mov'd to write,  
 That, for our sin, excuse we may have none,  
 And, GOD's great *worke*, which he will bring about,  
 Shall be delay'd, till this vile *Race* be out.  
 Then, shall the age to come, pick up, and gather  
 These droppings of my *Pen*, which now they scorne;  
 And, wonder, men esteemed them no rather:  
 And pittie those afflictions I have borne.  
 Then, they shall scan each page, and ev'ie *Line*,  
 And, finde rak'd up, among my *Vanities*,  
 Expressions, which will show, that *Sparks* divine  
 Of *Heavenly-Fire*, in earthly *Cinders* lies.  
 Then, they shall come to understand and know,  
 That many future things I did behold,

Beside

Beside that one, which is acknowledg'd, now,  
To be fulfilled, as it was foretold.

But, MVSE, thou art almost without the LIST :

Returne againe to thy *Antagonist*.

Thou chargest us, *Delusion*, with such things  
As no way correspond with our intentions,  
And, prooffe whereof, no creature living brings :  
For, they indeed are meerly thy inventions.

The goods of none we ceaze, or sequestrate,  
Because, they to the King, are faithfull friends :  
But, for their faithlesnesse unto the *State*,  
And, serving *Him*, to base and evill ends.

Nor of our *Soveraigne*, censure we amisse :  
But them we rightly judge, that him misguide :  
For, in his actions, that which evill is,  
To them pertaines, who draw his heart aside.

In publike Acts, *The King can doe no wrong*,  
Because, unto his Counsell they belong.

*The King can doe no wrong*, as he is King :  
For, GOD ordained, and man did intend,  
Him, not to hurt, or plagues on them to bring,  
But, for their good, and good men to defend.

The King, as King, *can doe no wrong* ; because  
He can doe nothing but, what he may doe  
According to divine, and humane Lawes :  
And, what the *publike-peace* invites him to.

*The King can doe no wrong* : because, what ere  
He doth as King, is never duely done,  
But, by some publike Vote, or Officer,  
Or, they contempting, if he act alone.

For, all he doth, whence any wrong proceeds,  
Are not his Royall but, his private deeds.

*The King can doe no wrong* : For, if there be  
Injustice done ; his Officers are they  
Who doe it : and, by *Law* they onely be  
Accomptable. And, therein, praise I may

The wisdom of our *Layes*; for, had there been  
 By them, provided Legall *Punishment*  
 For *Kings*; no man would be a *King*, I ween,  
 But he, that could not such a Lot prevent.  
 For, were it so; then, if *Court-Parasites*  
 Corrupt young *Kings*, and draw them to command  
 That sin, whereto their ill-advice invites,  
*Kings*, at the Barre, for their Offence might stand:

And they might free themselves, from ev'ry thing

Which they mis-doe: and lay it on the *King*.

And, who would be their Officers, if *Kings*

Were liable to Legall punishment

In person (as a Subject) for the things

Mis-done, by their commandment, or assent:

For, if they shall be *Tyrants*, or such *Princes*,

As make but little conscience of their way,

Whom will they not accuse of those Offences,

To free themselves from suffering, if they may?

And, then, though they accuse men innocent,

Who would not think a *King* should be believ'd

Before his Vassall? and appeare content

He, thereby, should from suffering, be reprev'd?

Yea, great absurdities from thence might flow,

If *Law* conceiv'd, the *King* a wrong might doe.

*The King can doe no wrong*: and, therefore, those

Who shall his personall commands obey,

In ought which doth his *Legall Will* oppose,

Should beare, alone, that paine the *Law* doth lay:

Because, the *Law* of nothing else takes heed,

But only of those things that it commands,

Or, of those evils which it doth forbid:

And, for no private *Will*, or *pleasure* stands.

*The King can doe no wrong*: For, it destroyes

The *Essence* of a *King*: and doth deprive

Of ev'ry *Priviledge* which he enjoys

By virtue of a *Kings Prerogative*.

And,

And, from Allegiance frees in ev'ry thing,  
 Which he commands, beſeeming not a *King*.  
 For, unto *Kings*, is our *Allegiance* ſworne,  
 Not unto *Tyrants*, who ſhall fondly dreame  
 That *Kingdomes* have been made, and *Subjects* borne,  
 For nothing elſe, but to be ſlaves to them.  
 Yet, here miſtake me not : we are not (tho  
 They tyrannize) from all Allegiance free :  
 But, onely, from an Obligation to  
 Obedience, in thoſe things that lawleſſe be.  
 We, to their *legall wills and pleaſures*, ever  
 Muſt yeeld ſubmiſſion; and, with due reſpects,  
 In ev'rie act of Loyaltie perſeuer :  
 And, leave to *God*, their perſonall defects.

For, well enough great miſchiefes it prevents,  
 When *Law* takes hold, of all their *Inſtruments*.  
 What can a *King* to harme the publike, doe  
 In his owne perſon ? If by *Law* we may  
 Lay hold on thoſe, that counſell him unto  
 A wrong ? and thoſe whom he ſhall miſ-employ ?  
 If in the *lawfull-powre*, a *RIGHT* there be ;  
 And, therewith, *STRENGTH* enough to ſeize on *Them* ;  
 He hurts us not. And, if too weake are we,  
 What get we, though the *Law* might puniſh *Him* ?  
 Then, as his *Perſon* by our *Law*, is freed  
 From ev'rie violence (except from that  
 Which may reſtrain his *Perſon* from a deed  
 Deſtructive to his *Perſon*, or the *State*)

So be it ever free. And, bleſt be thoſe,  
 That, ſerve him, with true ſervice where he goes.  
 We, no man charge with treaſons, none we blame,  
 That guiltleſſe is of his imputed crime,  
 And free from juſt ſuſpicions of the ſame ;  
 As will be rendred manifeſt, in time.  
 The *King* from all aſperſions cleare would we,  
 Which without publike damage might be hid,

Though

Though, to himself, those things assum'd bath he,  
 Which (as a King) we know, he never did.  
 What earthly wisdom can a means devise  
 His honour to preserve, against his will?  
 Or, do him right, that hearkens unto lies?  
 Yet, this, we, to our pow'r, endeavour still.

And, free we are, from being justly blam'd,  
 For having, wilfully, the King defam'd.  
 We none seduce, but, labour, how we may  
 Prevent seducements; by right informations;  
 And, those effects, to change, or take away,  
 Which may arise from lying Declarations.  
 By us, no Member of the *Parliament*  
 Was driven thence: But, for their private ends,  
 Unworthily, some from that service went,  
 Which ev'ry worthy Member still attends.  
 Some, to the King repair'd, in hope, to get  
 A Title: Some, because they had mis-done:  
 Some wanted honesty, some wanted wit;  
 Some went, because their Mistresses were gone.

Some fled for company; and, some did fly,  
 (If I am not deceiv'd) they knew not why.  
 Thus much I know; that *He*, who led them forth,  
 And *They*, who follow'd *Him*, in hope to finde  
 A Cloud, to hide their project, in the North;  
 Did leave us, nor so sottish, nor so blind,  
 But that we found their aimes; and soon perceiv'd,  
 What tales, they meant, the people should believe;  
 What hooks they baited, and what webs they weav'd,  
 The (soone-misguided) people to deceive.  
 And, he, that will, may know, that, neither *They*  
 Who follow'd, neither *He*, that went before,  
 Knew reason, why he should depart away.  
 For, here he might have stayed, honour'd more,  
 More safe, more fear'd, more lov'd, more happy here,  
 Then they, or we, by their departure were.

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Could any, but meer impudence, averre  
 That nothing, of our due, the King denies ?  
 When they who chief in our Oppressions are,  
 Are, at this day, most favour'd in his eyes ?  
 Can we have hope our safeties to enjoy,  
 When they are still his Counsell, who intend  
 Our lawfull Rights, and Freedoms, to destroy ?  
 And, thither all their force and cunning bend ?  
 Is true *Religion* like to be maintain'd ?  
 While they, who innovated every day,  
 (And, have their old Affections, yet retain'd)  
 Are kept in hope, their former parts to play ?

Or, can we think, the Popish Generation  
 Are arm'd, for our Religions preservation ?  
 Can we have in us, either heart, or braines,  
 It we believe this ? when to mind we call  
 How great a multitude of souls complains,  
 Which in the *Irish-Massacre* did fall ?  
 If we propose before our ears, and eyes,  
 The horrid murders of our brethren, there,  
 Their fears, their sad distractions, and their cries,  
 When, by their Butchers, they surpris'd were.  
 How terrible it was, when they beheld  
 Their bloody neighbours, rudely rushing in,  
 And, saw, perhaps, their dear companions kild,  
 By those, with whom they had familiar bin :

Yea, saw, before they doubted, cause of feare,  
 A murth'rer, or a mischief, ev'ry-where.  
 If we remember, that the mazed Father,  
 And, trembling mother, in the winter-night,  
 Were forc'd, in hast, without their cloaths, to gather  
 Their children up, and, with them, take their flight  
 Through fields, and boggs, and woods, with naked feet,  
 Lesse fearing thirst, and hunger, frost, and snow,  
 Then with those curst *Edomites* to meet,  
 Who neither manhood, nor compassion know.

If we consider, why they first began  
 Their hellish Tragedie; how great a flood  
 In ev'ry Irish Town, and Village, ran  
 Of harmlesse Protestant and English blood;  
 How, in their tortures, and their fears, they joy'd;  
 And what great numbers they had soon destroy'd.

If we consider this, and that a *Nation*  
 So bloody-minded, and professing too  
 A worship, which is our Abomination,  
 Should by His Majesty be favour'd so,  
 That after all their mischief, all their spoile  
 And cruelties, committed in that Land,  
 They should be called over to this *Ile*,  
 To kisse (with good respect) the Royall-hand.  
 Can we, these things consid'ring, symptomes finde,  
 That, ought, for us, but mischief, is intended,  
 To soule and body? Can we have a minde  
 So sottish, as to hope to be befriended

In our Religion, by the Kings protection?

While such, as these, have place in his affection?

Maintaineth he our *Lawes*, as he hath sworn,  
 VVhen he maintains *Law-breakers*, in despite  
 Of common equity? And, as in scorn  
 Of Justice, at the root of Law doth smite?  
 Or, doth he keep his Oath, though he alone  
 Allowes of *Lawes* enacted heretofore?

If he to us denies, as he hath done,

VVhat might secure the common safety more?

Or, hath he done his duty, in denying  
 His, and the Kingdomes Counsell, to embrace?

Or, in imprudent, and unjust complying

VVith Parasites, to his, and their disgrace?

Or, valuing men of Rascall Reputations,

Before the wisest of three noble Nations?

No change in *Church* or *Commonwealth* we crave,  
 But, what *Gods Word*, and Reason shall allow.

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That, we are bound to seek, and ought to have ;  
And what that is, hereafter you shall know.

Our *Churchmens* honour we envied not ;  
But, could, what they enjoyed, have allow'd,  
Had it been rightly us'd, and fairly got.

But, they have long been lazie, false, and proud.

And, I foretold them many years agoe,

The course they took, in hope thereby to stand,

Should cause their fall. And, if it now be so ;

It is the work of God Almightyes hand :

And, since it proves, their honour did them hurt,

I am content, to see it, in the dirt.

The King is not obliged to uphold

Their outward pomp ; when his great Counsell shall

Inform, that if the same abide it should,

It may become the ruining of all.

Him, doth his Oath, or Place, ingage, to cherish

A rotten Member ? though by doing so,

The whole *Republike* may grow sick, and perish?

Or *Piety* receive her overthrow ?

Or, should we fancie, that the *Law* intended,

This *Realmes* whole Body, should not be believ'd ?

When they complain'd of that which them offended?

And told, which way, they best might be reliev'd ?

Or, can he think, his Oath he broken had,

When they shall him acquit, for whom 'twas made ?

When, on the Prelates, *Law* did first confirme

Their Dignities ; the common-people thought

They came from God : so wisely they could charme,

To compasse, for themselves, the things they sought.

And, ev'ry age brought forth a man or two,

Whose knowledge and whose piety made way

For them, who came, another work, to do ;

And, whose first founder, now, discern we may.

Then, since we now discover them, to be

Not *Christ's* Apostles, as we, once believ'd,

But,

But, Engines for the *Papall Monarchie*,  
 And, hypocrites, by whom we were deceiv'd :  
 VVhy should we now suppose we do them wrong,  
 To take away what they have kept too long.  
 VVhy should we think it sacriledge, or sin ?  
 To take both wealth and dignities away  
 From those, to whom they never due have bin ?  
 From such, as would the Cause of CHRIST betray ?  
 VVhy should his Jewels by his Foes be worn ?  
 VVhy on his bread should Droans and Robbers feed ?  
 To cloath a wolf, why should a sheep be shorn ?  
 Or they be spar'd, whose fall is fore-decreed ?  
 Let them learn true humility of CHRIST,  
 And, studie how in Spirit to be poore ;  
 Their earthly honours will not then be mist :  
 Their want of wealth will be a want no more :  
 And, they shall honour GOD, and blesse the day,  
 In which he took their needlesse trash away.  
 It is my grief, that I am forc'd to bring  
 Those Reasons of defence which may appear  
 Reflecting on the honour of the King,  
 VVhich keep I would from all aspersions clear.  
 But, his dear *Favourites* have blended so  
 His *Acts* with their *designes*, and their, with his :  
 That, we their malice cannot fully show,  
 VVithout some touch, on what he doth amisse.  
 And, that consider'd, makes their fault the greater ;  
 And, *Him* (though their ill-service he approve)  
 To *them*, for, what they claime, the lesse their debter ;  
 Because, his *Honour* they but little love :  
 For (till these times) though *Courtiers* plaid the k  
 They sav'd their *Honours*, who, them sought to sa  
 But, whatsoever, by the *Parliament*,  
 Or, by my PEN, he seemeth to have lost  
 In point of *Honour* ; if he shall assent  
 To that, which will be nothing to his cost,

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But, rather, for his profit; let the same  
 Be, at my hands requir'd; unless I shall  
 Finde out, not onely means, whereby his *Name*  
 Shall publikely stand faire, and clear from all  
 Dishonourable staines; but, also shew  
 How his, may, all his Predecessors glory  
 Out-shine: and, leave to times that shall ensue,  
 An everlasting honourable Story.

Which, to believe, me thinks, he should be mov'd,  
 Since, all I yet fore-told him, true hath prov'd.  
 GODS will be done; within whose pow'rfull hands,  
 The hearts of *Princes* are; and, let us wait  
 With patience, till, for us, his *Grace* commands  
 That aid, which makes things crooked to be straight.  
 Meane-while, we must not those just means neglect,  
 VVhich to the publike safety may pertaine:  
 Nor cease from doing good, though an effect,  
 Not purpos'd, make him causlessly complaine.  
 Our Cause we must expostulate; that, *We*  
 May, to the world, approve our innocence:  
 And, that he may, thereby, informed be,  
 How little cause we give of just offence.

And, to that end, to what I said before,  
 In our defence, Ile add a little more.  
 Though others may be fool'd with *Protestations*,  
 And, words or oaths; which, peradventure, none  
 Did vow, or make, but he, whose Declarations  
 Have, lately, for the *Kings*, among us gone.  
 The *Parliament* hath many piercing eyes,  
 That in the dark, descry their foes devices:  
 And, by discov'ring of their Treacheries,  
 Ere they come forth, destroyes those *Cockatrices*.  
 When mischiefs are, by *Providence*, fore-seen,  
 And, then prevented: they that would have done them,  
 Make Friends, and Fools, believe they had not been,  
 Because, they were destruid ere they begun them,

Yet,



Yet, some, who saw not where the *Foxes* went,  
 Can finde where they have haunted, by their scent.  
 What things the King hath sworne, I doe not heare ;  
 But, should he sweate ten times, and ten times over,  
 There were no cause to dread, what yet we feare,  
 Me, of that feare, his Oathes could not recover :  
 For, though I should beleve, that he thought true  
 What he had sworne : yet, what should me assure  
 That he his owne *Designes* should still pursue ?  
 Or, that unchanged he shall still endure ?  
 And, though his heart bide fixt, how can I know  
 That, he shall still have powre to doe me right ?  
 Since they, who seeke his *Kingdomes* overthrow,  
 Alreadie, are Commanders of his might ?  
 And, so prevailing, that, in him, I see  
 Nor *Will*, nor *Powre*, his owne true friend to be ?  
 Though others can beyond beleefe, beleve,  
 And, hope beyond all hope ; I cannot, yet,  
 In *Reasonable things*, permission give  
 Vnto my *Fancie*, to befoole my *Wit*.  
 In *flights-divine*, my *Contemplation* flies,  
 Without restraint : But, in all humane things,  
 My *Vnderstanding*, still, my *Indgement* ties  
 To *Reasons* principles ; or clips her wings.  
 What ever, therefore, other doe, or say ;  
 What ever sounds, or shoves, I see, or heare ;  
 Each *weightle-matter*, by it selfe, I weigh,  
 With ev'rie circumstance, that may appeare :  
 And, when that all things I have throughly prov'd,  
 I silent am, or speak, as I am mov'd.  
 So did I in this *Cause*, before I dar'd  
 Resolve upon the course, that I have took.  
 And, ere I hither came, came so prepar'd,  
 That, nothing to affright me, can be spoke.  
 Though all, for whose defence, I hither come,  
 Should use me worse then yet my foes have done,

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(As, I already have been us'd by some)  
 I would not leave the path I have begun;  
 But, meerly for the justnesse of the Cause,  
 And conscience sake, perform my best endeavour,  
 To vindicate *Religion*, and the *Laws*:  
 And, in this duty to my death, persevere;  
 That, I may live to see our Freedom sav'd:  
 Or, bravely die, before I am enslav'd.  
 For, though some, wilfully; and, weakly, some  
 Object unto us, that in Primitive,  
 And purer ages, *Christians* did not come  
 With *Fire* and *Sword*, the Law of Faith to give:  
 Nor seek by force of armes, to make defence  
 Against those *Tyrants*, in whose lands they taught;  
 (Much lesse, came arm'd, against their native *Prince*)  
 To settle that Religion which they brought.  
 This argument of their is but a cheat,  
 To cozen Innocencie, with a show  
 That's empty: For, the difference is great  
 Betwixt their *Cause*, and that, we mannage now  
 Which, I should make more plainly to appeare,  
 But, that, too tedious, for this place, it were.  
 They had no *Party*, to defend their cause;  
 They came to preach, where Freedomes they had none:  
 They were not armed by their Countries *Laws*:  
 And, greatest good, by suffering, might be done,  
 To *Russia*, or to *Turkie*, should I goe  
 Our *Faith* to publish there; the likeliest way  
 To settle it, would, then, be sufferance, too:  
 And, meekly, on the block, my head to lay.  
 Must therefore, we permit the *Whore of Rome*,  
 To send her Bastards, and her Fornicators?  
 (Whom Law forbids within our coasts to come)  
 To teach her Baudrie to our sons and daughters?  
 And, make the *Kings*, and *Princes*, of these Nations,  
 Drunk with the Feces of her Fornications?

Because, the *Martyrs* suffred, by that *State*,  
 Whole settled way of *Worship*, they gain said ?  
 Must, downe to those, who come to innovate  
 Our settled *Truth*; this *Kingdomes* neck be laid ?  
 Shall we be able an account to render,  
 For our neglect; now we in danger see,  
 (Of *Romish-Slaverie*) our *Faiths-Defender*,  
 If we endeavour not to set him free ?  
 Shall we sit still, and whine, when *Law*, and *Reason*  
 Cries out *All-arms* ? untill we be, indeed,  
*Traitors* ; by fea'ing Loyaltie is Treason ?  
 And bring both *Plagues* and *Curses* on our Seed ?

Doe as you please, my way to me is knowne ;

And, I will walk it, though I walke alone.

For, that without a partiall inclination  
 (To either side) the right I might disclose,  
 It was, and is my full determination,  
 To set aside respect of friends or foes.  
 And, let me be, by both of them abhorr'd,  
 If I now utter, or have uttered ought,  
 For private ends ; or, what shall not accord,  
 In ev'ry sentence, with a loyall thought.  
 To keep me from *Delusion*, I have pray'd ;  
 I have look'd up, *above me*, to discover  
 What notions, may be downe to me convey'd ;  
 Of those things which above our heads, doe hover.

And, downe *below me*, I have cast mine eyes,

To mark what fogs may up from hell arise.

*About me* I have look'd, on either side,

On disagreeing, and agreeing actions :

The manners, and the speeches I have tride,  
 Of most Professions all Degrees, and Factions.

And, from them all, have made for my directions.

(And for my informations, in this Cause)

A chaine of Observations, and Collections ;

From whence, my *Indgement*, her conclusions drawes.

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*Behind me*; I have look'd, to take a view,  
Of what was done, or suffred, heretofore :  
VVhat did on *this*, what did on *that* ensue :  
What makes a Curse, or Blessing, lesse, or more.

And, I have look'd *before me*, too ; and see  
Events of things, that shall hereafter be.  
I have consider'd what I had foreseen  
In that great *Plague*, which this Kings Reigne began :  
VVhat I fore-told him ; what fulfil'd hath been ;  
VVhat courses *He*, and *His*, since that time ran.  
I have consider'd, why I did prefer  
That *hearty-prayer*, for *Him*, which yet stands  
As registred, in my *Remembrancer* ;  
And hath been published, through all his Lands.  
I have consider'd, well, what kinde of men  
Were then his Counsellors ; and, who are now ;  
What *Parliaments*, and *Promises*, were then  
Made void : and, what effects, from thence did flow.

How fast, injurious *Projects* were incrett ;  
How cruelly, the people were oppress'd.  
I have well weigh'd, what persons were prefer'd  
In *Church* and *Common-wealth* ; and, with what sleight  
Acceptance (if not with a disregard)  
All honest services they did requite.  
Their *Proclamations*, did from yeare to yeare,  
Proclaime to me, much more then they intended  
I should have known. And, though I silent were,  
I could have told, in what they should have ended.  
The Life, and sudden Death, of *Buckingham* ;  
The Voyages of *Rochel*, and of *Ree* ;  
And other things, whereto I privie am,  
VVere true *Prognostications* unto me ;  
And, to my understanding, more foretold,  
Then all the *Constellations* did unfold.  
And, though I live among the Countrey-Clowns,  
(As one, who scarcely knew, or heeded ought)

The *Spanish-Fleet* that perish'd on the Downes;  
 I heard of; and, to minde it somewhat brought.  
 Sometimes, I have intelligence from *Rome*;  
 And, know what in the *Conclave* hath beene done.  
 I have observed other men, to come  
 On businesse thence, as well as *Senior Con.*  
 I know *Archbishop Laud*; and he knows me,  
 The worse for him, by many hundred pounds;  
 For which, I recompenced looke to be,  
 When he, againe, at *Lambeth* walks his Rounds.

And, I, from these, though they suppose not so,  
 Some Reasons drew, for that, which now I doe.  
 I heard, of what, within their *Cabinet*,  
 The *Machiavilian-Connellers* debate;  
 And, informations, other while, did get,  
 Of ill-presaging secrecies of State.  
 The *German-horse*, that should have trotted hither;  
 Prodigious *Straffords* projects, deeds, and triall,  
 With other Characters, speld all together,  
 Have showne me *Truths*, that can have no deniall.  
 And, when my heart had rightly pondred these,  
 Weigh'd, what they are, with whom we have to doe;  
 Their words, their hopes, their lives, their practices,  
 What things they seek, whom they belong unto,  
 With such like notes, as these; me thinks, they be  
 All blinde men, who perceive not, what I see.  
 And, when I had with these considerations,  
 Consider'd too, for what a worthlesse *Crew*,  
 The suits and cries of two most loyall Nations,  
 Have wanted those effects which are their due:  
 That *He*, who for the *Sheep*, his life should give,  
 Can give them to the *Wolves*, and see them slaine:  
 That *He*, who should our grievances releeve,  
 Can adde unto our torment, and our paine:  
 That *He*, because we feare his *Dogs* will bite,  
 (And, for that reason, pray they may be ty'd)



Can therefore, let them loose, and take delight  
To see them kill, whom they have terrifide :

These things considered, me thinks, we wrong  
The *Humane-nature*, to be tame so long.

When I perceived our deare Countries *Father*,  
So peremptorily affect his will,  
That, he would hazard three brave *Kingdomes*, rather,  
Then his unlawfull pleasure, not fulfill;  
And, when I saw the *Devils*, who inspire  
This wilfulnesse into him, ceaze the goods  
Of his best subjects ; their faire houses fire ;  
Deflowre their *Virgins* ; shed their *Old-mens* bloods ;  
Betray their nearest *Kinsmen*, slay their *Brothers* ;  
Deprive the blamelesse *Infants* of their lives ;  
Enslave their *Fathers*, kill their frighted *Mothers* :  
Abuse their *Daughters*, and defile their *Wives* :

It griev'd me, that this *Iland* should afford

One man, who for this Quarrell drew no sword.

But, since I have consider'd, that, from *ROME*,  
These Plagues, these mischiefes, these unhappy warres,  
And all, our present miseries, did come,  
With our unquall'd *Irish-Massacres* :  
And, that (beside the many thousands here)  
Well nigh, two hundred thousand *Protestants*,  
Were slaine, and rooted thence, within one yeare,  
By those, to whom the *King* high favours grants :  
And, since tis (not improbably) beleev'd,  
They called are to be our Butchers too :  
(If we permit our selves to be deceiv'd,  
Till they can compasse what they meane to doe)

Me thinks, we have not beene so tame, as mad,

To have so slow a hand, as we have had.

And, lastly, since I weigh'd, that, not alone  
A plot is laid three *Kingdomes* to undoe,  
But also, in their spoile, to have undone,  
All other true *Reformed-Churches* too :

That, *God's* own glorie, and the servitude  
Of Christian soules, is in this Cause concern'd ;  
From thence (whatever, other will conclude)  
I, these Conclusions, with good Warrant, learn'd :  
That, those whom in this *Warfare* we resist,  
Are neither worse, nor better, but, those *Bands*,  
And those *Confederates* of ANTICHRIST,  
Which are to be his *Champions*, in these Lands.

And, that, whoever fighteth on their side,

When this is known, hath GOD, & CHRIST deni'd.  
I see, as plainly as I see the Sun, \* Rev. 19. 11.

He draw eth neare, that, on the \* *white horse* rides.

The long-expected *Battell* is begun :

The BEAST, to muster up his *Kings*, provides :

With him, will all his *Edomites* conspire ;

The seed of *Hagar*, and the sonnes of *Lot* :

*Philistia*, *Gebal*, *Mcab*, *Ammon*, *Tyre*,

And, all that with his *Marke*, themselves bespot.

Those brave *white-Regiments*, me thinks, I see,

That, on the LORD of LORDS, & KING of KINGS,

Attending in triumphant habits be ;

And, which, with him, against our foes he brings.

Me thinks, I hear his \* *Angel* call the *Crowes*, \* Rev.

To eat the *Kings*, and *Captains* of our foes. 19. 17.

If this be so; as, with a heart unfain'd

I do believe it is : how brave a lot

Hive we? that were, before all worlds, ordain'd,

To be, for souldiers, to the LAMB, begot ?

With what high courage should we march along

Against this Fo? That, being Conquerours,

We may, with *Angels*, sing a *Triumph-Song*,

And, crowned sit, among *Celestiall Powers* ?

Why should we be afraid to speak, or write,

What may, from this curst *Army*, fetch our *King* ?

Why should we feare, to perish in that Fight,

Which will through *Death*, to *Life* immortall bring ?

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Or, why should any, now, this work delay ?

Or, doubt the truth of that, which here I say ?

I beg no grace from *King*, or *Parliament*;

If an Impostor I shall prove to be :

Or, if men find not, by the Consequent;

That, GOD hath spoken to this Land, by me:

And, that the maine of all my Musings were

Inspir'd by Him ; though, often, he permit

My foolishnesse, among them, to appeare,

That, nothing be ascribed to my *Wit*.

Excuse I crave not, but a just correction,

Or, *Approbation*, as my words may merit.

If an *ill-spirit* hath been my direction,

What thereunto pertains, let me inherit.

And, if the truth be spoken, do not grieve me,

VVithout a cause; but, hearken, and believe me.

Suppose not (my deare Countrimen) that here

I have been over-bold, although you see

A bitternesse doth in my lines appear :

For, in this Cause, great things concerned be :

It doth concern our children, and our wives.

The publike safetie, and the publike good ;

The honour of our *Nation*, and our lives,

The just avengement of our brethrens blood :

The freedome of our persons, and estates;

The honour, and the safetie of our King :

Our present being, and our future fates,

And, almost, ev'ry other precious thing :

Yea, it concerns our souls: and, more then so,

It highly doth concern GODS *glory* too.

Now then, for conscience, or, for shame, begin.

To call to minde the duties that ye owe :

Let what appears *without*, be found *within* ;

That, by your actions, we your hearts may know.

For your own sakes (if not for GODS, and our)

Be zealous in the cause you undertake :

Lest you, ere long, have neither means, nor pow'r,  
 Your peace with GOD, or *Them*, or *Us*, to make.  
 For, both to GOD, and *man*, above all creatures,  
 The most abhorred, are those hypocrites,  
 Who can comply with disagreeing natures,  
 Yet, false to all, but to their appetites.

Take, therefore, counsell from a souldiers *Pen* :

And (while you may) be warn'd, be wise, be *men*.  
 Asham'd (if not a little mad) I am,  
 To see so many, in this cause, so cold,  
 So false, so faint, so cowardly and tame,  
 That can, in other causes, be so bold.  
 And (not without affliction) this, I say :  
 Should this good cause miscarrie, all our foes  
 Are not more guilty of it, then are they,  
 Who give it, unperceiv'd, and secret blowes.  
 None do it so much damage ; none so wrong us,  
 As they, who seem to be our faithfull friends ;  
 They, who at meat, and counsell, sit among us ;  
 And, serve the publike ; for their private ends.

Our *Scene* of *bloud*, ere this, had els been done :

And, peradventure, never been begun.  
 In ev'ry Village, Town and Corporation,  
 Let all, that are true Protestants profess,  
 Let ev'ry *Canton*, *Province*, *Tribe*, and *Nation*,  
 Which doth against the *Romish-Whore* protest,  
 A timely *League*, with one another make ;  
 Vnite themselves by firme *Associations* ;  
 And, by a sacred *Covenant*, courses take  
 Both for their joynt, and sev'ral preservations.  
 And, to be sure, they make a firm defence  
 Against their foes fiercesturie, and despight ;  
 Let them be cloth'd, with *Love*, and *Innocence*,  
 Arm'd, with that armour, wherewith Christians fight ;  
 And, be prepared, alwayes, to resist  
 The *Body*, and the *Limbs*, of ANTICHRIST.

Feare

Feare not the furie of your present Foes,  
 For, by treir mixture, you discover may  
 They are but part of that great **STATVES** toes,  
 Whose *Feet* were made of *Iron*, and of *Clay*.  
 If they receive but one good knock, or twaine,  
 The *Clay*, and *Iron*, will divided be :  
 The *Protestant* will be himselfe againe :  
 For, *Light* and *Darknesse* never can agree.  
 Though horn'd, but like the **LAMB**, they yet appeare,  
 (Pretending to be arm'd for innocence)  
 Their *Voices* doe discover what they are ;  
 And, that the **DRAGONS** Creature is their Prince.

Oh therefore, as you love your preservation,

Give care, ye *Britans*, to this Proclamation.

**CHARLES** by the grace of **GOD**, the *Souvraine King*,  
 Of *England*, *Scotland*, *Ireland*, and of *France*,  
 Intending in his heart no other thing,  
 But, how his Regall powre he might advance,  
 In that pursuit, a little straying from  
 His faithfull Parliament, through ill advice,  
 Was by an ambuscado, sent from **ROME**,  
 Surprized lately, in a traiterous wise :  
 And (whereof all good subjects should have sense)  
 Imprison'd lyes ; Where both his eyes and eares,  
 So poysoned are, by false intelligence,  
 That, nothing he, now, truly sees, or heares.

As by those Actions, which his name doe beare,

It may, and Will apparently appeare.

Moreover, they have in despight of Law,  
 Advanc'd a *Popish Army* (by some shoves  
 Of what they purpose not) and, daily draw  
 The *Protestants*, each other to oppose :  
 And, have so fairly cov' red their intention,  
 That, what they could not, by themselves, have wrought,  
 We may assist them in, till past prevention  
 Their Plot, and our destruction shall be brought.

Come



Come therefore, Oh all ye ! that are profest  
 The sonnes of Reformation ! Come away,  
 From giving your assistance to the BEAST ;  
 Lest, in his Judgement, you be swept away.

On paine of ruine, Come ; and helpe to bring

Our Sov'raigne home : And so, God save the King.

Let him, that would a *Christian man* appeare,  
 His drowzie soule awake, and rouze his *Faith*.  
 Let him, that hath an eare to heare, give eare  
 To that, which through my Trunk, the *Spirit* saith :  
 And, cursed let him be, till he repent  
 (His wilfulnesse) that, when he heares this *Muse*,  
 And feesles his heart, inclining to assent,  
 (To what is true) her counsell shall refuse.  
 Accursed let him be, on like condition,  
 That through a *Selfe-conceit*, or thorow *Pride*,  
 Shall blast these usefull Musings, with suspicion  
 Of ill intents ; or, my just hopes deride :

Or, by his envie, malice, or neglect,

Deprive them, of their purposed effect.

Accursed let those *Townes*, and *Cities* be,  
 Which willing entertainment did afford  
 To our *Pursuers* ; and, were glad to see  
 Their Armies with them, both at Bed, and Boord.  
 The curse of *Meroz*, and those execrations,  
 Which to her base Inhabitants befell,  
 Alight on their *Malignant-habitations* ;  
 And, that of *Succoth*, and of *Pennel* :  
 Till they with shame and sorrow, shall repent  
 Their falshood to themselves, and to their friends :  
 Their falshood to the King and Parliament :  
 And, help to bring those *Traitors* to their ends.

And let all *Places*, which have done their best

Against those *Rebels* ; be, for ever, blest.

And (if my *Sentence*, which is here recorded  
 May passe for good) let ev'ry one of those

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C A M P O-M V S Æ.

That hath for any services, beene *Lorded*,  
Wherein, their *God*, or *Country* they oppose,  
We are his false *Badge of Honour*, ev'rie where,  
With infamie, with beggerie, and scorne;  
With terrible vexations, and with feare,  
Till his unworthie *Name* away be worne:  
Or, till, by some apparent pen'tence,  
By *God*, a pardon shall to him be given:  
And, then, let all his tollv and offence,  
Remitted be on earth, as 'tis in heaven.

And, to let all the rest, by my content,  
Like mercy finde, as soone as they repent.  
For, we are all transgressors: he that's best  
Is bad, and but a Brier, or a Thorne.  
He, that among us hath transgressed least,  
Deserves more plagues, then he that's worst hath borne.  
He, that hath much offended, hath perchance,  
Not out of wilfulnesse, offensive bin:  
But, through temptation, or through ignorance;  
For which, true penitence may *mercie* win.  
Yea, some, perhaps, who most of all offend,  
Were left to their corruptions, for our crimes:  
And, when we shall our wicked lives amend,  
They shall repent, and we have better times.

Yet, still, most blessed be those *men*, and *places*,  
Who from this *Battell*, have not turn'd their faces.  
For ever blessed, and renown'd, for ever,  
Let *Glo'ster* be; that, being far from aid,  
Did in her firmnesse, gloriously persevere,  
When round her Wals, the *King* his armie laid.  
For ever, let the towne of *Manchester*  
Be blest and famous; that, with slender *Guard*,  
Without a *neighboring-second* (and well neare  
Without all helpes) her dangers all outdar'd:  
And, by *God*'s aid, alone, did trample downe  
The powre, and pride of *Darbies* armed son:

Yea,

Yea, where the *Popish-Faction*, strongst was growne,  
Prevail'd, in spight of all that spight had done :

And, hopefull bides, that *He*, who did befriend

Her paines, thus far, will blesse it to the end.

And, far above them all, renown'd, and blessed

Let *London* be, who for the preservation

Of three great *Kingdomes*, wofully distressed,

Hath acted things begetting admiration.

For ever, let her *Bountie*, and her *Zeale*,

Her *Constancie*, her *Counsels*, and her *Pray'rs*,

Her *Valour* also for the *Commonweale*,

When we were almost sunk into despaires :

Let all these, be remembred, to her glory :

And, let her high deservings by the same,

Be so recorded in some well writ Story,

That, all great Cities may envy her fame.

And, so to honour her, let us agree,

That, all her praises, to God's praise, may be.

Let all those *Worthies* also, that have done,

Or, suffred bravely, for the *Common-good*,

In this great *Cause* (untill *Times* round is run)

Be blest and honour'd, in their Names, and *Blood*.

Let valiant *Essex*, *Warwicke*, *Manchester*,

Stout *Fairfax*, *Waller*, *Roberts*, *Brooke*, and *Gray*,

(Who forward for the publike safety were)

Be crown'd with a never-dying Bay.

So crown'd be *Skippon*, *Mericke*, *Stapleton*,

With *Hamden*, *Massy*, *Bruerton*, and *Gel* :

The English and the Scottish *Middleton*,

My noble, and my valiant *Colonel*.

And, let nor malice, time, nor death, be able,

To make them lesse then good, and honourable.

Remembred be, with an heroick fame,

*Balfore*, and *Ramsay*, *Cromwel*, and *D'Albere*,

The *Meldrams*, and he chiefly of that Name,

Whose worth did in relieving *Hul* appeare.

Let mention'd be with *honourable-men*,  
 Much daring *Luke*, and *Hazelrig* the bold :  
*Aldridge, Browne, Barclay, Holborne, Harvie, Yen,*  
*Brooke, Norton, Springer, Morly, More, and Gold.*  
 To all of these, whose worth shall reall be,  
 Let reall honours be : and, be it so,  
 To all of good desert, unknowne to me ;  
 Of whom there are, I hope, some thousands more,  
 Whose memorie, shall never be forgot :  
 Though, here, to name them, I remember not,  
 And if among these *Names* a Name be found  
 To any man pertaining, who is knowne  
 In his affection to this *Cause*, unsound ;  
 Or, who intendeth falshood, yet, unshowne :  
 Let that mans *mention*, and his *naming*, here,  
 In stead of hon'ring him, a meanes become  
 To make his infamie the more appeare ;  
 Or, his ill purposes divert him from :  
 And, draw him, so sincerely to endeavour  
 The publike safetie ; that my ignorance  
 Of his first failing, may, now, make him, ever,  
 Industriously the *Rightfull-cause* advance ;  
 And, thank his providence, who, from mine eare,  
 Those failings kept, whereof, some others heare.  
 Let them, that shall hereafter counted be  
 Most honourable persons, never more  
 Be they, who shew the longest Pedigree,  
 From Kings, and Conquerors, as heretofore :  
 But, such as are most worthy : and, next them,  
 Their Off-spring, who were *Patrons* for this *Cause*.  
 And let them share more honour and esteem,  
 Then he that his descent, from Princes drawes,  
 For, if it may enoble, to be borne  
 Of those, who out of avarice, or pride,  
 From others, wrongfully, their lands have torne :  
 How much more, ought they to be dignified,

That;

That, from the loines of parents,  
 Whose *Swords*, their *Country* King, and *God* defended  
 And, to make full my blessing : that the times should,  
 Beev'ry Member of the *Parliament*,  
 Which hath not been unwillingly oppress'd,  
 With burthens, our undoing to prevent.  
 Blest, be their constancy, and blest their pains,  
 With safety credit, and with consolations,  
 And, with all blessednesse which appertaines,  
 To make them happy, through all *Generations*.  
 And, blessed be the KING, with such a heart,  
 And, such a resolution, to retire  
 To us in love : that he may have a part  
 In all that blisse, which we our selves desire.

And, that from these our troubles, I may raise  
 A Trophie, to his honour, and GODS praise.  
 Before, my tongue had finish'd this defence,  
 To warrant my ingagement : that *DELUSION*  
 Which had so hotly charg'd me, sneaked thence,  
 And, staid not, to give eare to my conclusion.  
 Her forces vanished, (and she with them)  
 Consisting, chiefly, of their *Sophistries*  
 Who had been prest out of that *Academ*,  
 In which, the Magazine of mischief lies.  
 It was, first, founded for a Court of *Knowledge*,  
 (A schoole of duties, mora'll and divine)  
 And, to that end, had many a goodly *Colledge*,  
 To nurse up youth, by prudent *Discipline* :

But 'twas, of late, a nest of Birds unclean;

And, is now made the Wolves, and Lions den.  
 My Foe departing, I began to sleight  
 His Trenches, and the Forts which he had rear'd :  
 Those *Engines*, likewise, I demolish'd quite,  
 That make young souldiers of their force atear'd :  
 And, was at leisure, then, my selfe to please,  
 With other thoughts ; and, thither to retreat,

When



Where I might be refresht, and take mine ease,  
 With such provisions, as my men could get.  
 My *Quarter* was the *Field*: my *Tent* and *Bed*,  
 A well-made *Barley-cocke*: the *Canopie*  
 And *Curtains*, which, to cover me, were spread,  
 No meaner then the *starre-bespangled skie*.

GOD set the *Watch*; the *Guard*, he also kept;  
 And, without harm, or feare, I safely slept.  
 Next morne, before the dawning of the day,  
 My heart awoke; and, warm'd with GODS protection,  
 (And with his love) did praise him, and, assay  
 To meet him, with reciprocall affection.  
 My purpose he accepted, and descended  
 To imp the wings, that mount my contemplation.  
 And, kindly, raised, strengthened, and befriended  
 My soule, by sweet, and usefull meditation:  
 With musings on things *present*, on things *past*,  
 And things *to come*, he exercis'd my thought.  
 Some, of his *mercies*, gave my soule a taste;  
 Of *sin*, and *judgement*, some, the relish brought.

By some, I did my private duties learn;  
 And, some, the *Publike-safetie*, did concern.  
 One R A Y, forth-darting from his pow'r divine,  
 (Whose way of working cannot well be told)  
 Infus'd into my heart, a high D E S I G N E,  
 Which, with good liking, now, I might unfold.  
 But hark! the *Trumpet* calls me to the field:  
 My horses, are already at the doore.  
 Place to the *Sword*, my *Pen*, againe, must yeeld:  
 At better leasure, I may tell you more.  
 To what, I further purpose to declare,  
 This, for an *Introduction*, is prepar'd:  
 And, if I finde, you so well temper'd are,  
 That, more (with hope of profit) may be heard;  
 I'll tell you *News*, which, yet, is but a *Dream*,  
 And, V O X P A C I F I C A, shall be my *Theame*.

A VOICE, not of a Vaine *Pacification*,  
Form'd out of *Eschoes*, or uncertaine sounds :  
But, of a PEACE, of whose blest confirmation,  
There shall be likely Hopes, and reall Grounds.

A VOICE, in somewhat, imitating his,  
Who (to prepare the great MESSIAH'S way)  
Became a Crier in the *Wilderneffe* ;  
And, to beget *Repentance*, will assay.

A VOICE, that shall prepare the way of Peace.  
A PEACE, that shall with *Righteousnesse*, embrace:  
And, by their sweet embracements, more encrease  
The Peace of *Conscience*, and the Peace of *Grace*.

A PEACE, which, if my hopes effect I can,  
Shall reconcile us, both to GOD, and MAN.

A PEACE, not closing up a festring sore,  
To ease, but for a while, the present smart :  
And, making afterward, the torments more,  
By spreading mortall *Gangreves*, to the heart.

A PEACE, that by a true-love-knot, shall knit  
Three NATIONS, with such nearnesse, into ONE,  
That, nothing shall have powre to loosen it,  
But, wilfull sinne, impenitently done.

A PEACE, which to the *People*, and the *King*,  
Shall (if not hindred by some *Crying-sin*)  
*Truth*, *honour*, *wealth*, *powre*, *rest*, and *safety* bring :  
And, keepe us everlastingly therein.

This PEACE I seek ; this Peace, that GOD may send,  
My soule doth pray ; and so these MUSINGS end,

*Sic dixit, qui sic cogitavit :*  
*Et, predicando quod putavit,*  
*Haud multum neccat, si peccavit.*



All the Glorie be to GOD.

nd,